। श्रीगणेशाय नमः ।

श्रीज्ञानेश्वरचरितम्

(With English Translation)

पण्डिता सौ. क्षमा राव

ना. मा. त्रिपाठी लि.
पुस्तकविक्रेतारः प्रकाशकाश्च
१ प्रिन्सेस स्ट्रीट,
मुम्बापुरी २

प्रथमावृत्तिः
भाद्रपदे शाके १८७७ तमे संवत्सरे

लेखिकाया दुहित्रा
लीला राव दयालु इत्यनया
३७ न्यू मरिनलाइन्स, मुम्बापुरी १ इत्यत्र
प्रकाशिता

मूल्यं चत्वारो रूपका अष्टा आणकाश्च
रु. ४-८-०

जयवंत मोरेश्वर साहीमकर
इत्यनेन
हिंद मुद्रणालये मुम्बाप्यां मुद्रितम्

PUBLISHER'S NOTE

My mother began composing Sri Jnaneshvar Charitam in October 1952 in the lovely Himalayan hill station of Ranikhet, but could complete it only a week before her death, which occurred on Thursday April 22nd 1954. She had much sorrow in 1953; and she was suddenly taken ill with coronary thrombosis just as she had begun the last canto in January 1954. She ended the composition after returning from hospital, devoting several days to the last few verses.

She was strong enough to write out a fair copy of Cantos 1-4; and then with the help of three learned shastris we had to piece together the remaining cantos from the rough copies. I am most grateful to Dr. Kshitish Chandra Chattopadhyay, editor of the Manjusha, Vidyalankar Pandit Nagappa Shastri, Mahacharya Galagali Shastri and Sri R. V. Matkari for their kind help.

More than 600 years ago the great Saint died on a Thursday, and Kshama Devi also left us on a Thursday. At her shraddha on May 3rd, verses from her Sri Jnaneshvar Charitam were recited by Pandit Shambhog.

I have attempted a very simple translation of the work, and I hope the reader will be indulgent if the verses are not quite accurately rendered as I am not a scholar.

On the 23rd November 1954, the Saint's death anniversary, verses from this work were broadcast by Kamala Nagappa Shastri from the Bombay station of All-India Radio, and Sri S. G. Bhat, the well-known writer, gave a reading at the Pandit Parishad held at Alandi on the same day.

—Leela Row Dayal

FOREWORD

It is with mixed feelings that I write this Foreword. More than fifty years ago the accomplished authoress of this Sanskrit life of the great Marathi saint Jnaneshvara, the late Pandita Kshama Row, was my pupil in the First Year class of the Wilson College in Bombay (then Miss Kshama Pandit). She was a daughter of the celebrated Sanskrit scholar, the late Shankar Pandurang Pandit, editor of the *editio princeps* of the Atharvaveda. She then married Dr. R. Row, M. D., one of the most distinguished physicians of Bombay in the first quarter of this century.

Pandita Kshama Rao travelled extensively in Europe and knew French and Italian well. Thus heredity, extensive travels and deep study of the best literature in India and Europe combined to impel her to compose poems in Sanskrit. It would not be out of place to mention here some of her outstanding published Sanskrit works. The first to appear was the Satyagraha-gita composed in 1931 and published in Paris in 1932. It treats of Gandhiji's life from early days to 1931. This first poem was greeted with applause by Sanskrit scholars and men in public life. This was followed by 'Kathapanchakam' containing five short stories in Sanskrit verse written in 1932. In 1938 she brought out a life of her distinguished father called Shankara-jivana-khyanam. In 1944 appeared her poem, Mira-lahari, in 135 Shardulavikridita verses, which depicts the life of Mira, a noble lady married to a prince, so consumed by her intense contemplation of Krishna that she forgot everything else. This poem is explained in a Sanskrit commentary by Pandita Kshama Row herself and is also accompanied by a charming English rendering. She added a sequel to her first Sanskrit work, the Satyagraha-gita, by writing the Uttarsatyagraha-gita dealing with the life of Mahatma Gandhi up to 1944. Besides these, she composed in Sanskrit the lives of the great Maratha saints Tukaram and Ramdas. There are still some more works composed by her awaiting publication.

Some of her works have been prescribed as text-books and recommended for rapid reading in Indian Universities. For example, the Satyagraha-gita has been prescribed by the Agra University for the B.A. students of 1957; the Mira-lahari has been included in the Prajna Syllabus by the P. E. P. S. U. University since 1954; the Katha-muktavali, containing fifteen short stories in Sanskrit prose, has been prescribed for rapid reading in the M. A. Syllabus by the Agra University.

All the works of Pandita Kshama Row are distinguished by certain pleasing characteristics, viz., an elegant and easy diction, command of a choice vocabulary, mastery over Sanskrit metres, numerous figures of speech, vivid descriptions and general poetic quality of a high order.

All lovers of Sanskrit must thank Mrs. Leela Row Dayal for publishing as an act of filial love and duty the present work with an English translation, which her mother had completed just a few days before her passing away. I hope that as the years roll on, the contributions to Sanskrit literature made by Pandita Khama Row will receive greater and greater recognition and the charm of her Sanskrit works will be appreciated more and more by generations of the lovers of Sanskrit. As Bhamaha says:

उपेयुषामपि दिवं सन्निबन्धविधायिनाम् ।
आस्त एव निरातङ्कं कान्तं काव्यमयं वपुः ॥

P. V. KANE

Bombay, September 23, 1955.

श्रीज्ञानेश्वरचरितम्

प्रास्ताविक चार शब्द, अथवा मोठ्या ग्रंथाचा छोटा पुरस्कार

गीर्वाण-भाषा-कवि-सम्राज्ञी व कवि-कुल-गुरु कालिदासाचा विंशतितम शतकांतील प्रत्यक्ष अवतार असें ज्यांचें अन्वर्थक व समर्पक दर्णन करतां येईल, त्या परमभाग्यवती दिवंगत पंडिता **क्षमादेवी राव**, यांच्या महाराष्ट्र-संत-मणि-महा-काव्य-मालेंतील तृतीय महाकाव्य जें 'श्रीज्ञानेश्वर-चरितम्' त्याचा 'मराठिये' बोलीमध्यें पुरस्कार करावयास मी, त्यांचा एक जुना प्रिय मित्र, त्यांच्या पांडित्य-प्रचुर व प्रतिभाशाली काव्य-सुमनांच्या अपूर्व सौरभानें सुतराम् आकृष्ट झालेला एक रसिक मधुप, गीर्वाण भाषेचा निस्सीम भक्त व उपासक, व या सर्वांहिपेक्षां, स्वतंत्र भारतांत त्या परमपावन संस्कृत भाषेच्या चालू असलेल्या पुनरुज्जीवन-प्रयत्नांवर या कवि-सम्राज्ञीच्या अकाल व आकस्मिक निधनानें जो वज्राघात केला त्याची ज्यास पूर्ण कल्पना आहे असा, मोठ्या अभिमानानें व कृतज्ञतेनें उद्युक्त झालों आहें. मुंबापुरींतील सुप्रसिद्ध पंडित घराण्यांतील विद्वत्तेचा वारसा स्वाभाविकपणेंच क्षमादेवींकडे आला; त्यांतहि अल्पवयांतच श्री शारदादेवीचा वरदहस्त त्यांच्या मंगल मस्तकावर न्यस्त झाल्यानें, इंग्रजी, फ्रेंच, इटालियन वगैरे परभाषांवरहि त्यांनीं प्रभुत्व मिळविलें; आंग्ल भाषेमध्यें तर त्यांनीं अतिसुंदर अशा अनेक एकांकिका लिहून परदेशांतहि कीर्ति संपादिली. त्या इंग्रजींतच आपलें लिखाण लिहित्या तर दुसरी सरोजिनीदेवीच म्हणून प्रसिद्ध होत्या; परंतु भारताचें व महाराष्ट्राचें भाग्य मोठें, आमच्या स्वतंत्र होऊं घातलेल्या माय-देशाची पुण्याई थोर, म्हणूनच तसें न होतां, एक नवा कालिदास भारताला लाभला!

इ. स. १९३६ पासून क्षमादेवींनीं स्वतःस सर्वस्वीं संस्कृत लेखनास वाहून घेतलें. तेव्हांपासून तों थेट त्यांच्या निधनघटिकेपर्यंत त्यांचा हा व्यासंग अखंड चालू होता. या कालांत त्यांनी एकाहून एक नितांतरम्य व उत्स्फूर्त अशा कवि-कृति निर्माण केल्या, कीं ज्यांचा अभिमान प्रत्येक हाडाच्या भारतीयानें धरावाच धरावा! भक्तश्रेष्ठ तुकोबारायांचें चरित्र त्यांनीं 'तुकाराम-त्रिशतसंवत्सरी'च्या वेळीं महाकाव्य-रूपानें प्रसिद्धिलें. तदनंतर अल्पावधींतच महाराष्ट्राचे राजकीय गुरु जे श्री समर्थ रामदास, त्यांच्या चरित्रावर दुसरें महाकाव्य लिहून आपली लेखणी धन्य केली! आणि मग तीच लेखणी त्यांनीं सहजच, सर्वज्ञानाचे ईश्वर व आपल्या मराठी मायबोलीचे प्रत्यक्ष जनक असे जे श्रीज्ञानेश्वर, त्यांच्या अपूर्व व हृदयंगम श्रेष्ठ चरित्राकडे वळविली; आणि दिवसरात्र न पाहतां अत्यंत परिश्रमपूर्वक असें हें महाकाव्य निर्माण केलें. संस्कृत-प्रेमी रसिकांस हें महाकाव्य पुरविण्यासाठीं श्रीज्ञानेश्वरांप्रमाणेंच त्यांनीं एकप्रकारें जीवन्त 'समाधी'च घेतली होती असें म्हटल्यास अतिशयोक्ति होणार

नाहीं ! या समाधींतच या महाकाव्यावर सफाईचा शेवटचा हात फिरवितां फिरवितां काळजाच्या झटक्यानें त्यांची प्राण-ज्योत विझून इहलोकींची जीवन-यात्रा एकाएकीं संपली ! चरित्रकार व चरित्रनायक यांमध्यें असें हें विलक्षण सादृश्य क्वचितच आढळेल !

या महाकाव्यांत ठायीं ठायीं क्षमादेवींच्या वैभवशाली वाणीचा सहजसुंदर क्रीडाविलास, तसेंच चरित्रप्रसंगांची चेतोहर निवड, अन्वर्थक शब्दालंकारांची पखरण, व अर्थालंकारांची लयलूटहि दिसून येते.

देशांतील शिक्षणाची जबाबदारी घेतलेल्या सर्व लहानथोर व्यक्तींनीं, तसेंच महाविद्यालयें, विश्वविद्यालयें इ. संस्थांनीं, पंडिताबाईंच्या काव्यसंपत्तीचा हा ठेवा अहमहमिकेनें पुढें येऊन तरुणपिढीच्या हातीं दिला पाहिजे. क्षमादेवींचीं हीं काव्यरत्नें पंजाब व पेप्सू-विश्वविद्यालयांमध्यें अभ्यासिलीं जातात; उलट गुजराथ-कर्नाटकच नव्हे, तर पुण्या-मुंबईचींही विद्यापीठें अद्याप त्यासंबंधीं उदासीनच राहिलीं आहेत; ही गोष्ट आम्हां महाराष्ट्रीयांच्या स्वाभिमानास खात्रीनें कमीपणा आणणारी आहे.

श्रीज्ञानेश्वरांच्या, व त्यांच्या चरित्रावर महाकाव्य लिहिणाऱ्या या महापंडितेच्या स्मृति-समाधीवर अत्यादरपूर्वक कृतज्ञतेचीं एवढीं स्तुति-सुमनें वाहून, हा अत्यल्प पुरस्कार नम्रपणें पुरा करितों.

जयतु जयतु श्रीज्ञानेश्वरः । जयतु च कवि-सम्राज्ञी पंडिता क्षमा ॥

पुण्यपत्तन
दि. २३-९-१९५५

श्री. गं. भट,
ॲडव्होकेट, कवि, व ग्रंथकार.

शुद्धिपत्रम्

पृष्ठम्	पङ्क्तिः	अशुद्धम्	शुद्धम्
३	२०	रराज	विराज
७	९	न्यवेदी....	समाख्या....
१०	१७	दम्पती....	दम्पतिं....
११	२०	नः	नः'
२१	२४	समर्थयन्ति	समर्थयन्ते
२३	१६	निलय	निलयं
२६	२२	अस्य	अस्यै
३३	६	रघोरि....	ह्यजस्ये
३३	१४	....श्रतिः	....श्रुतिः

ग्रन्थसमर्पणम्

क्षमारावसमाख्या या माता मेऽभूद्यशस्विनी ।
गान्धिगीतादिकान् ग्रन्थांश्चक्रे तोषाय धीमताम् ॥ १ ॥

तयेदं रचितं रम्यं ज्ञानेश्वरमहात्मनः ।
चरितं पाण्डुलिप्यां च विहायासौ दिवं गता ॥ २ ॥

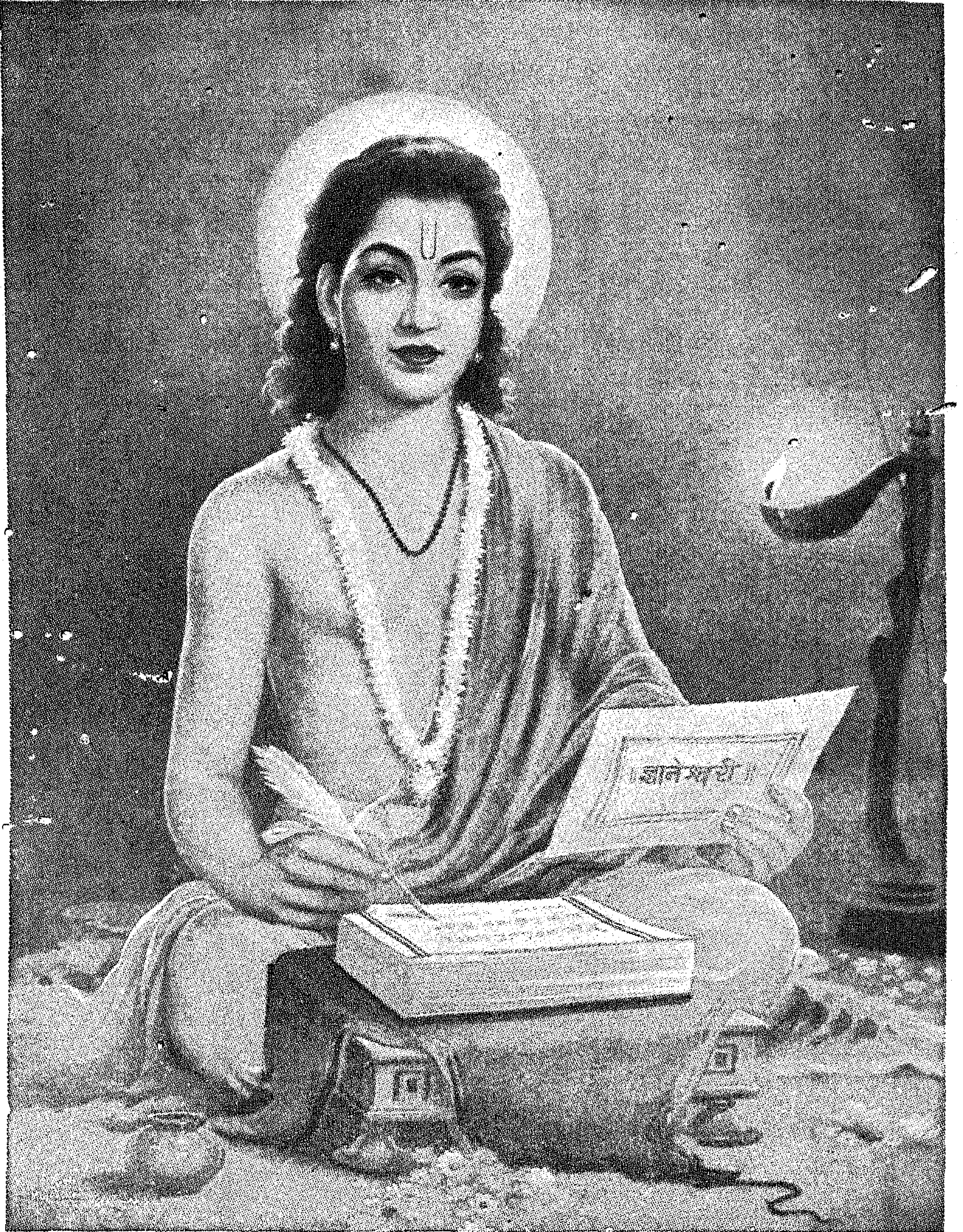
त्वदादेशानुरोधेन कर्तव्यस्य च काम्यया ।
लीलया सुतया तस्याः कृतिर्मुद्रापिता मया ॥ ३ ॥

ग्रन्थरत्नं तदेतद्वै राघवेन्द्राय धीमते ।
राववंशप्रदीपाय निजपित्रे कृतात्मने ॥ ४ ॥

ज्ञानविज्ञानधीराय दानप्रख्यातकीर्तये ।
परोपकारवीराय स्वर्गताय समर्पये ॥ ५ ॥

— लीला राव दयाल

श्रीज्ञानेश्वरो विजयते।



Courtesy : Artist Mulgaokar

दुरिताचें तिमिर जावो।
विश्व स्वधर्मसूर्यें पाहो।
जो जें वांछील तो तें लाहो। प्राणिजात ॥
(ज्ञा. १८/९५)

May the darkness of sin vanish;
May the world see by the
Sun of righteousness;
May all creatures get whatever they want
(Jn. 18/95

॥ श्रीज्ञानेश्वरचरितम् ॥

प्रथमः सर्गः

यः षड् वर्षशतानि भूरि महितो विद्वाद्भिरज्ञैस्तथा
साक्षाद्विष्णुरिवावतीर्ण इह यो ज्ञानेश्वरो ज्ञानिराट् ।
धृष्णोऽप्यल्पमतिस्तदीयचरितं गातुं विमोहादहं
संस्पर्ष्टुं ह्ययनोद्यतेव चटका तारापथे भास्करम् ॥ १ ॥

नातिक्रान्तकुमारभाव इह यो वेदाङ्गपारंगतो
लोकेभ्योऽविकलां च भक्तिपदवीं निर्दिष्टवान् योऽमलाम्
यत्काव्यामृतनिर्झरेण मुदितो विद्यातृषार्तो जनः
प्रवृत्तास्मि महात्मनः कृतिततीः ख्यातुं सुबद्धादरा ॥ २ ॥

गोदापगायां दिशि दक्षिणस्यां लसत्यपेग्राम इति प्रतीतः ।
स्थितश्चिरात्पैठनपह्लितोऽष्टक्रोश्या अदूरं लघुलोकसंख्यः ॥ ३ ॥

ग्रामेऽभवत्कोऽपि समृद्ध एको द्विजातिवंशः परिशुद्धशीलः ।
क्षेत्रायसंग्राहकवृत्तिरासीद्यस्योर्जिता पूर्वपरम्परातः ॥ ४ ॥

ज्ञानेश्वरस्यात्र पितामहो यो गोविन्दपन्तो न्यवसत्सुखेन ।
स्वपूर्वजानां शुचिवृत्तिजीवी निजप्रजाभ्यो बहुसौख्यदायी ॥ ५ ॥

जगाद लोकोऽस्य सुतः प्रसादाच्छ्रीवेदमातुः समजायतेति ।
यतोऽमुनाऽजस्रमजापि भक्त्या गायत्र्यतीवस्थिरमानसेन ॥ ६ ॥

प्राग्जन्मपुण्यात् स च विठ्ठलाख्यो ज्ञानेश्वरस्योद्भवहेतुरासीत् ।
निशम्य यज्जीवनदैन्यवार्तां को नु द्रुतो नादृतमानसः स्यात् ॥ ७ ॥

वैराग्यवृत्तिः स च जन्मतोऽभूदित्याह पश्चात् कविनामदेवः ।
अन्धं न वैराग्यमभूत्तु तस्य संशुद्धभावस्य विवेकदृष्ट्या ॥ ८ ॥

गायत्र्युपादिश्यत योग्यकाले विधिज्ञपित्रोपनयक्रियायाम् ।
कल्पद्रुकल्पा निजबालकाय सप्ताद्धकल्पाय महीसुराणाम् ॥ ९ ॥
तन्मातुलः पैठनपत्तनं च विद्वन्मणिर्योऽध्यवसत्तदानीम् ।
प्रीत्या स्वसर्यात्मगृहं निनाय विद्योपलब्ध्यै प्रियविठ्ठलं सः ॥१०॥
अल्पेन कालेन च देववाणीप्रवीण आसादितसर्वविद्यः ।
तीर्थाटनं दिक्षु चिकीर्षुरेष पित्रोरनुज्ञां विनयाद्ययाचे ॥ ११ ॥
प्राचीनकालीनपरम्परेयं समाप्तविद्यस्य हि तीर्थयात्रा ।
संगम्य येनाध्वनि साधुवृन्दैः संवर्धयेत् संस्कृतिमात्मनीनाम् ॥१२॥
अथोपलभ्यानुमतिं गुरूणां स विठ्ठलः प्रस्थितवान् स्वगेहात् ।
पदे पदे वर्त्मनि चिन्तयन् श्रीहरिं च तद्दिव्यगुणान् प्रशंसन् ॥१३॥
विश्रान्तिहेतुं भवबाधितानां मुकुन्दमूर्तिं प्रथमं दिदृक्षुः ।
श्रीद्वारकां स प्रययौ ततश्च पिण्डारकादीनि शुभस्थलानि ॥ १४ ॥
श्रीरुक्मिणीमाधवयोर्विवाहो निर्वर्तितो यत्र सुदामपुर्याम् ।
तत्पावनं माधवतीर्थमेत्य विलोक्य सोऽभून्मुदितान्तरङ्गः ॥ १५ ॥
श्रीभालुकातीर्थमिति प्रसिद्धं यत्राजहान्मानुषदेहमीशः ।
दृष्ट्वा पवित्रं भगवत्समाधिस्थलं कृतार्थं सममन्यत स्वम् ॥ १६ ॥
चिरेण निर्गन्तुमितोऽप्यनिच्छुः स पादचारी पुरतः प्रतस्थे ।
क्रमात्समासादितसप्तशृङ्गाश्रिरप्रवासादपि नातिखिन्नः ॥ १७ ॥
गोदापगायां विहिताभिषेकः स्वप्नेऽपि नातर्कयदात्मजो यत् ।
संस्थापयेद्भागवताख्यधर्मं तटे समाधिर्भवितेति चास्य ॥ १८ ॥
तथा न जज्ञौ भगवांस्त्रिनेत्रास्त्रिकालविज्ञस्तनयोऽस्य भावी ।
भक्तेषु दीप्तो भवितेति चन्द्रो यथाऽन्तरिक्षेऽखिलतारकासु ॥ १९ ॥
वैराग्यवृत्तिं विमलां विवेकजन्यां कुमारस्य मुदा विलोक्य ।
मन्येऽन्वहं प्रेमरसेन सिक्तः श्रीत्र्यम्बकेशोऽवततार वंशे ॥ २० ॥

स विठ्ठलोऽथ स्थिरचेतसात्र प्रतिक्षणं श्रीहरिमीडमानः ।
इन्द्रायणीनिर्झरिणीतटस्थां प्रापद्यतालन्दिपुरीं प्रशस्ताम् ॥ २१ ॥
भाविप्रसङ्गाङ्कुरकृत्क्षणेऽस्मिन् यदापगाया जलमस्पृशत्सः ।
तदा व्यजानात्किमयं कुमार आगाम्यसह्यं निजकष्टजातम् ॥ २२ ॥
अतर्कयत्किं भविता स्वसूनुर्ज्ञानेश्वरीत्यादिनिबन्धरत्नैः ।
अग्र्यो महाराष्ट्रवचोविवृद्धौ प्रबोधकोऽप्राज्ञजनस्य सद्यः ॥ २३ ॥
यदृच्छयाऽऽलन्दिपुरेऽस्य यूनो न स्वेच्छया वाऽभवदागमोऽस्मिन् ।
परं नियन्ता जगतः परेशः प्रावर्तयत्तत्पदमत्र नूनम् ॥ २४ ॥
प्रातः कुमारेण पुरोपकण्ठे यावत्समोदं निहितौ स्वपादौ ।
पुरोऽभ्यधावन्नियतिर्हि तस्यारुणप्रभेवोदयदुष्णरश्मेः ॥ २५ ॥
पुरस्तनी तुङ्गतरङ्गमाला पश्चात्समेष्यत्प्रचलोरुवीचेः ।
दातुं हि पर्याप्ततमावकाशं सवेगमग्रे प्लवते पयोधौ ॥ २६ ॥
अथाद्वितीयः पथि पादचारी सुसंगमात्साधुजनस्य हृष्टः ।
संप्राप्त आलन्दिपुरे विविक्तं देवालयस्याध्यवसत्स कोणम् ॥ २७ ॥
कालेऽथ तस्मिन् पुरमध्युवास कश्चित्सिधोपन्त इति द्विजेन्द्रः ।
क्षेत्रायसंग्राहकसिद्धवृत्तिर्विद्याप्रियश्चाभिमतो जनस्य ॥ २८ ॥
अभूदुमाख्याऽस्य महीसुरस्य धर्मानुकूला किल धर्मपत्नी ।
तया च साकं निरवद्ययाऽत्र गृहाश्रमार्हं सुखमन्वभुङ्क्त ॥ २९ ॥
समानशीलावथ दम्पती तावन्योन्यपुण्यैर्लसितात्मवंशौ ।
रराजमानौ स्वगृहाश्रमे स्तो गौरीगिरीशाविव शीतशैले ॥ ३० ॥
उद्वाह्यकन्याऽथ तयोर्बभूव नवाद्धकल्पा किल रुक्मिणीति ।
यूने प्रदित्सुर्विदुषे चिराद्यां पिता वरान्वेषणतत्परोऽभूत् ॥ ३१ ॥
बहुश्रुतायैव सुता प्रदेया जायापतिभ्यामिति निश्चिते प्राक् ।
संप्रेषितोऽसौ विधिनैव तत्र संप्राप्तवान् विठ्ठल ईशनिष्ठः ॥ ३२ ॥

समाप्तसंध्यादिविधिः कुमारः कार्यक्रमं दैनिकमन्वतिष्ठत् ।
पश्चाच्च भाष्योपनिषच्छ्रुतीनां व्यधात् स पाठं निखिलापराह्णम् ॥३३॥

इन्द्रायणीरोधसि विष्णुभक्तः समाप्य संध्यां तरुणः स पश्चात् ।
उपाविशत्तत्पुलिनेषु शृण्वन् पतत्रिणां मञ्जुलकूजितानि ॥ ३४ ॥

श्रुत्वास्य वैदग्ध्यकथां प्रशस्तां मुखान्मुखेन प्रसृतां नगर्याम् ।
द्रष्टुं सिधोपन्त इयाय सद्यो विद्याप्रियो देवगृहे युवानम् ॥ ३५ ॥

व्यलोकयद्यात्रिकमत्र विप्रः कुतूहलेन श्रुतिपाठमग्नम् ।
पश्चाच्च संलप्य बहुश्रुतेन यूना प्रहृष्टः सुतरां बभूव ॥ ३६ ॥

क्षेत्रायसंग्राहक आबभाष आगन्तुकं चाग्रहपूर्वकं तम् ।
'उद्भासतां भासुरतेजसाऽलं गेहं मदीयं भवतः कुमार' ॥ ३७॥

ओमित्युदीर्याथ युवा कृतज्ञो विज्ञप्तिमस्य प्रतिपद्यमानः ।
[illegible] सार्धं गृहिणा तदीयं निकेतनं निर्झरिणीतटस्थम् ॥ ३८ ॥

स ब्रह्मचारी निवसन् सुखेन गृहे सिधोपन्तमहीसुरस्य ।
कुर्वन्नजस्रं श्रुतिपाठमुच्चैः प्रमोदवृष्ट्या सदनं ववर्ष ॥ ३९ ॥

निरूपयन्नेष गृही सयत्नं यूनोऽस्य शीलादिगुणानपूर्वान् ।
वरोऽनुरूपो भवितैष पुत्र्या इति प्रकामं मुदितान्तरोऽभूत् ॥ ४० ॥

प्राहुः स्म केचिद्यदनेन नक्तं व्यश्रावि वाक् कापि तमादिशन्ती ।
कन्याममुष्मा अभयं प्रदेहि दौहित्र उन्नेष्यति सत्कुलं ते ॥ ४१ ॥

अन्येद्युराप्तान् कतिचिन्निमन्त्र्य विशृण्वतोऽग्रे तरुणस्य चासौ ।
तेभ्यो गिरं स्वप्नगतां निवेद्य स्वाभीष्टमस्मै प्रकटीचकार ॥ ४२ ॥

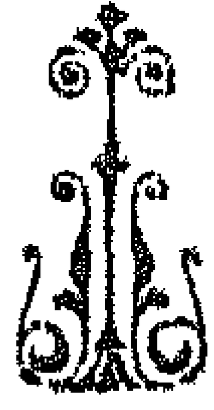
श्रुत्वा कुमारो गृहिणो वचस्तज्जगाद ' दूरं पितरौ स्थितौ मे ।
तयोरनुज्ञामधिगम्य चाहं तीर्थाटनार्थं निरगाममगारात् ॥ ४३ ॥

मयाद्य गन्तव्यमवाग्दिशं श्रीरामेश्वरं प्रेक्षितुमुत्सुकेन ।
तन्मादृशः पर्यटतो विवाहबन्धेन किं स्यान्नमिथः सुखाय ' ॥ ४४ ॥

उदीरितां तेन निशम्य वाचं यूना विनीतेन गृही विषण्णः ।
सोऽपि मुहूर्तं स्थितवान् कुमारं ततो ययाचे स पुराणपाठम् ॥ ४५ ॥
युवाऽथ यावन्निशि संविवेश वने तुलस्या अटनोन्मुखः श्वः ।
स्वप्नेऽस्य तावत्सहसाविरासीत्समादिशन्ती कुलदेवतैतम् ॥ ४६ ॥
भो ब्रह्मचारिन् विसृज व्रतं ते निर्दिष्टबाला गृहिणा परेद्युः ।
गृहाण तत्पाणिमियं हि सूनोर्विश्वेश्वरांशस्य भवेत्सवित्री ॥ ४७ ॥
कुक्षेस्तवाविर्भविताऽऽत्मजो यस्तं त्वत्कुलोद्धारकमेव विद्धि ।
प्रकाशयेद्यो निबिडान्धकारानिमग्नविश्वं निजतेजसैव ॥ ४८ ॥
नियोजितस्त्वं विधिना हि दिव्ये विधौ च सा स्यात्सहचारिणी ते ।
संयोगमस्या हि विना न शक्या संकल्पितेयं घटना विधातुः ॥४९॥
इत्येष संदेशमतर्कितं प्राक् श्रुत्वाऽभवद्विस्मितहृष्टचेताः ।
उन्निद्रनेत्रः शयनेऽवतस्थे प्रतीक्षमाणश्च निशावसानम् ॥ ५० ॥
अथ प्रभाते स विहाय शय्यां प्राभातिकांश्चापि विधीन् समाप्य ।
न्यवेदयत्स्वप्नगतं नियोगमृजुस्वभावो गृहिणे कुमारः ॥ ५१ ॥
श्रुत्वा सिधोपन्त उदारवाचो यूनः स्ववत्साकुशलोत्सुकात्मा ।
तृषार्तसारङ्ग इवाभ्रनादं न प्राभवद्धर्षभरं स वोढुम् ॥ ५२ ॥
प्राह स्म रोमाञ्चित एष युष्मत्स्वप्नो व्यनक्ति स्फुटमीश्वरेच्छाम् ।
षट्त्रिंशदुत्कृष्टगुणः शुभोऽयं वरस्य वध्वा घटितार्थयोगः ॥ ५३ ॥
अथाचिरान्मङ्गलवासरेऽयं सुमङ्गलो विठ्ठलरुक्मिणीभ्याम् ।
वरस्य पित्रोर्न सतोर्विवाहो वध्वाः पितृभ्यां निरवर्ति हर्षात् ॥ ५४ ॥
ततो दिदृक्षुः पितरौ कुमारो न्यवेदयत्स्वश्वशुराय हेतुम् ।
लब्ध्वाभ्यनुज्ञां च सहात्मवध्वाऽऽपेगांवमात्मीयमयात्स शीघ्रम् ॥५५॥
तुष्टौ च मातापितरौ तमेतं सभार्यमालोक्य गृहाश्रमस्थम् ।
वार्धक्यभावान्नचिरात्स्वदेहं क्रमेण शान्त्या विससर्जतुस्तौ ॥ ५६ ॥

यदृच्छालब्धो यः सहजपरमानन्द इह तं
रक्षासौ यत्नैर्हरिगुणनुतौ नित्यनिरतः ।
मुखे तस्यारोहत्प्रतिदिनमहो नामलतिका
यथाधर्मं कालक्षपणमकरोद्विठ्ठलसुधीः ॥ ५७ ॥

इति श्रीक्षमादेव्याः कृतौ श्रीज्ञानेश्वरचरिते पाणिग्रहणं नाम प्रथमः सर्गः



॥ श्रीज्ञानेश्वरचरितम् ॥

द्वितीयः सर्गः

इत्थं व्यतीतासु समास्वपत्यं जायापतिभ्यां भृशमिष्यमाणम् ।
नाजायताद्यापि निराशया तौ विषादमत्यन्तमथोऽलभेताम् ॥ १ ॥

पराङ्मुखो विठ्ठल ऐहिकेभ्यश्चिरात्सुखेभ्यः स्थिरमानसोऽभूत् ।
क्रमेण तुर्याश्रमसंश्रयाय समुन्मुखं तस्य मनो बभूव ॥ २ ॥

स स्वं गृहस्थाश्रमतो मुमुक्षुर्विसृष्टतर्षो विषयेऽवतस्थे ।
संन्यासदीक्षाप्तिसुनिश्चितात्मा वाराणसीं यातुमियेष तीव्रम् ॥ ३ ॥

स पृच्छति स्मानुमतिं गृहिण्याः काशीप्रयाणाय विना निमित्तम् ।
ब्रूते विनोदादिति रुक्मिणी प्राग् ददौ न पत्युर्वचनेऽवधानम् ॥ ४ ॥

अन्ते न्यवेदीदगतिः स्वपित्रे संसारसंत्यागमतिं प्रियस्य ।
स शीघ्रमालन्दिपुरात्समेत्य जामातरं गाढमुपादिदेश ॥ ५ ॥

'न संततेर्वा प्रसवस्य पूर्वं वैराग्यचिन्ता भवता विधेया ।
जहीहि तावद्विरतेः कथां त्वं यावन्न भूयात्कुलदीपको वाम् ॥ ६ ॥

मया सहालन्दिमितोऽभियाहि 'त्याग्रहेण प्रणयाद्धि तेन ।
निमन्त्रितो विठ्ठल आदराच्च प्रायात्सभार्यः श्वशुरस्य गेहम् ॥ ७ ॥

विबोधितोऽपि स्थविरेण यत्नैः स वीतसर्वैहिकभोगचिन्तः ।
संन्यासबद्धादर एव तस्थौ विषादयन्नात्मजनं नितान्तम् ॥ ८ ॥

समेधमानां च विलोक्य पत्युः संन्यासवाञ्छामथ रुक्मिणी ताम् ।
निवर्तनायास्य मनो विचारान्मेनेव गौर्यास्तपसोऽयतिष्ट ॥ ९ ॥

स्वाभीष्टनिर्बन्धपरः स कान्तः सतीमणिं प्रार्थयतैष नित्यम् ।
प्रिये ममाद्यानुमतिं प्रयच्छ भागीरथीं यातुमितस्तवेति ॥ १० ॥

अथैकदा तां गृहकार्यमग्नां प्रयामि गङ्गां सहसेत्यवादीत् ।
इन्द्रायणीमेष यियासतीति भवत्विति प्रत्यवदच्च भार्या ॥ ११ ॥
निशम्य चैतद्वचनं तदीयं विमुक्तमात्मानमितो विचिन्त्य ।
अपासृपद्विठ्ठल आत्मगेहान्निर्दिष्टमार्गं विधिनाऽऽददे च ॥ १२ ॥
प्रत्यागमं पत्युरहर्निशं सा प्रत्यैक्षत द्वित्रदिनानि सोत्का ।
न सा व्यजानात्क्व गतः स्थितः स्याच्चिन्तामिति प्राप नितान्तमेषा ॥ १३
फणी यथा जाङ्गलिकाद्विमुक्तो द्रुतं द्रवत्येव यथा च कीरः ।
अपामृतः पञ्जरतो डयेत तथा च स त्यक्तगृहः प्रतस्थे ॥ १४ ॥
आचारपूतश्चिरपादचारी बहूनि कष्टानि तितिक्षुरेकः ।
कृताभिषेकः सरितोः प्रयागे वाराणसीमागमदध्वखिन्नः ॥ १५ ॥
बभूव तस्मिन्समये च रामानन्दाभिधस्तत्र महांस्तपस्वी ।
आसन् कबीरप्रमुखा यदीयाः सर्वत्र शिष्याः शतशः पृथिव्याम् १६
तत्संनिधौ विठ्ठल आशु तिष्ठन् 'दारादिपाशै रहितोऽद्वितीयः ।
त्वां तु प्रपन्नोऽस्म्यनुतापतप्तो नान्यत्र चेतोऽस्ति हि मे परेशात् ॥ १७
मय्यस्तु तेऽनुग्रह' इत्यवादीन्मुञ्चन्मृषावागपि बाष्पमुष्णम् ।
विश्वस्य पूर्णं गुरुरस्य वाक्ये संन्यासदीक्षां प्रददावमुष्मै ॥ १८ ॥
भार्या जनोद्गारपरंपरातो वाराणसीं पत्युरुपस्थितस्य ।
गृहीतसंन्यासपदस्य वृत्तं निशम्य दुःखाकुलमानसाऽभूत् ॥ १९ ॥
सा नैव दुःखस्य वशंगताऽभूच्चिकीर्षमाणाऽऽत्ममनः कृतार्थम् ।
तीव्रं तपस्त्वाचरितुं प्रवृत्ता प्रियेन्दुभालेव हिमाद्रिकन्या ॥ २० ॥
कृताभिषेकोषसि निर्झरिण्याः पूताम्भसि ध्यानपरा सदैव ।
ततोऽभितोऽश्वत्थतरुं व्यधात्सा प्रदक्षिणां नाम हरेर्जपन्ती ॥ २१ ॥
बद्धैकवेण्यह्नि च सैकजग्धिरशृण्वती लौकिकजल्पवार्ताम् ।
जनेन केनापि न संललाप प्रीत्यै प्रभोर्जीर्णशरीरयष्टिः ॥ २२ ॥

अत्यन्तमुग्रं तप आचरन्त्या विशुद्धतन्त्वाम्भ्छन्निपूर्णमुख्याः ।
अस्याः व्यतीतो विगतश्रमाया साध्व्या इह द्वादशवर्षकालः ॥ २३ ॥

आकृष्यतास्यास्तपसाथ कश्चिद्यतिः कपित्थात्किल लब्धसंज्ञः ।
तपो हि निष्कामधिया चरेद्यो नोपेक्ष्यते क्वापि परात्मना सः ॥ २४ ॥

दिदृक्षन् हि रामेश्वरमेकदाऽर्धशतेन शिष्यैः सह तीर्थसेवी ।
यदृच्छयाऽऽलन्दिपुरे स रामानन्दो मुनिर्विश्रमितुं न्यवात्सीत् ॥२५॥

अवेक्ष्य तं मारुतिमन्दिरस्थं देदीप्यमानच्छविमादधानम् ।
भवेन्महात्मेति कृताञ्जलिः सा तपस्विनी तस्य समीपमायात् ॥२६॥

नताननां वीक्ष्य सतीं स रामानन्दः कृपालुः सहसा जगाद ।
'प्रसूर्भवापूर्वसुतस्य भद्रे' इत्याशिषात्यर्थमनन्दयत्ताम् ॥ २७ ॥

तं रुक्मिणी प्रत्यवदन् 'महात्मन् कथं भवद्वाग् भविता नु सत्या ।
त्यक्तास्मि भर्त्रा सुचिराद्गृहीतसंन्यासदीक्षेण गतेन काशीम्' ॥ २८ ॥

'सविस्तरं ब्रूहि कथां सति स्वां' प्रोक्तेति तामाह यथावदेषा ।
आकर्ण्य रूपाकृतिवर्णनं तत्तादात्म्यमातार्कितवान् स पत्युः ॥ २९ ॥

सस्मार हि द्वादशवत्सरेभ्यः काश्यां नरं प्राक् समुपास्थितं यः ।
चैतन्यविश्राम इति प्रतीतो यो ब्रह्मचारीत्यनुमानितश्च ॥ ३० ॥

'तवाश्रयः को न्वि'ति तेन पृष्टा 'प्रीत्या पितृभ्यामिह रक्षिताऽस्मि' ।
विज्ञापितः मन्विति स व्रतीन्द्रः सद्यस्तया सार्धमयादगारम् ॥ ३१ ॥

निशम्य वार्तां स पितुः सकाशादुद्दिश्य जामातरमूहमानः ।
काश्यां स्थितेन व्रतिनैव भाव्यं भर्त्रा युवत्या इति निश्चिकाय ॥३२॥

संन्यासमङ्गीकुरुते पुमान् यो विहाय दारान् सुतरां स निन्द्यः ।
ध्यायन्तमित्येव पिताऽब्रवीत्तं 'निवेद्यतां नो भवतां विचारः' ॥३३॥

'यस्मै मया द्वादशवर्षतः प्राक् संन्यासदीक्षा तरुणाय दत्ता ।
न दोषभाक्केवलमेष नष्टं पुण्यं मयाप्तं तपसे'त्यवादीत् ॥ ३४ ॥

विहाय रामेश्वरतीर्थयात्रां यतिर्युवत्याः च समं पितृभ्याम् ।
सद्यः स आलन्दिपुरात्प्रतस्थे वाराणसीमागमदप्यकस्मात् ॥ ३५ ॥
संस्थाप्य स क्वापि द्विजं सभार्यासुतं जगामाश्रममात्मनीनम् ।
चैतन्यविश्राममुपेत्य तावन्निर्भर्त्सयामास गुरुस्तमुग्रः ॥ ३६ ॥
'आलन्दितो मेऽद्य समागताय निवेदयामूलकथां स्वकीयाम्' ।
पुरस्य नाम्नीत्यमुनोक्तमात्रे ससाध्वसं विठ्ठल आचकम्पे ॥ ३७ ॥
आवेद्य तस्मै स्फुटमात्मवृत्तं पपात यावत्पदयोर्हि तस्य ।
तावत्समायाच्छ्वशुरः सकन्यः समेधयन् संभ्रममस्य भूयः ॥ ३८ ॥
'गृहाण साध्वीं सहधर्मिणीं स्वां सद्यो निवर्तस्व गृहाश्रमं च' ।
इत्येतमादिश्य गुरुः शुभाशीः प्रास्थापयत्तांश्चतुरः पुरीं स्वाम् ॥ ३९ ॥
सभार्य आलन्दिपुरे प्रविष्टो भूयो गृहस्थाश्रममाश्रयत्सः ।
'विहाय वैराग्यपथं प्रसक्तो भोगेषु' लोकैरिति निन्दितोऽभूत् ॥ ४० ॥
नित्यं स निन्दाकशया तपस्वी प्रताडितः सन् सहते स्म घातम् ।
न तु व्यजानान्निजभाविकष्टव्रातं विधातुर्घटनानभिज्ञः ॥ ४१ ॥
अदूषयन् विठ्ठलमेव रामानन्दं यतिं चापि निनिन्दुरन्ये ।
जगर्हिरे केचन रुक्मिणीं च सीतां यथा प्राक् पिशुना अनिन्द्याम् ॥ ४२ ॥
एवं सुदीर्घं दशकं समानां सोढं समस्तं किल दम्पतीभ्याम् ।
विशुद्धिधैर्यादिगुणैर्युताभ्यां परीक्षिताभ्यामपि सन्मनोभ्याम् ॥ ४३ ॥
'निन्दास्तुती यस्य समे स मेऽतिप्रियोऽस्ति' पूर्वं भगवानगायत् ।
तदुक्तिसारानुगतौ प्रभोस्तौ प्रियावभूतामिति किं विचित्रम् ॥ ४४ ॥
निरूपयन्दीर्घतपो हि पत्न्याः पत्युश्च सत्यादिगुणानपूर्वान् ।
पूतात्मनोर्वंशमलञ्चकार ज्ञानेश्वरो देववरो हि साक्षात् ॥ ४५ ॥
'भ्रष्टो हि योगात्सदने शुचीनां संजायते' यत्प्रभुणेरितं प्राक् ।
कर्तुं तदन्वर्थमहो कुलेऽस्मिन् गृहीतजन्मा किमभूत्स योगी ॥ ४६ ॥

षडब्दकाले सुषुवे चतुष्कं सा रुक्मिणी दिव्यरुचां शिशूनाम् ।
ज्ञानेश्वरात्पूर्वमभून्निवृत्तिः सोपानदेवस्तनयस्तृतीयः ॥ ४७ ॥
ततः कनिष्ठा दुहिता मनोज्ञा ललामभूता भुवि योगिनीनाम् ।
मालिन्यदोषात्सततं विमुक्ता मुक्ताभिधा मौक्तिकशुद्धकान्तिः ॥४८॥
विसृत्वरप्रोज्ज्वलतेजमाऽलं सौदार्यसोदर्यचतुष्टयं तत् ।
दिशश्चतस्रोऽपि पुरस्य तस्य प्राज्वालयत्स्वप्रभयेव सूर्यः ॥ ४९ ॥
भ्रंशाद्यतित्वस्य स विट्ठलो द्राग् बहिष्कृतो विप्रजनैः कथंचित् ।
आश्वासितो वृद्धजनैरभीक्ष्णं व्यचिन्तयत्त्वात्मदशां भवित्रीम् ॥ ५० ॥
दिवं गतेऽथ श्वशुरे तपस्वी मित्रैर्विहीनो विपदाभिभूतः ।
तिरस्कृतः पौरजनैश्च नित्यं निनाय कालं भृशदुःखमग्नः ॥ ५१ ॥
बालेषु तस्यात्र बहिष्कृतस्य विडम्ब्यमानेष्वितरैः कुमारैः ।
गृहान्विहायाध्यवसत्कुटुम्बी ग्रामाद्बहिः पर्णकुटीमटव्याम् ॥ ५२ ॥
पुरेऽथ भिक्षान्नमुपार्ज्य कृच्छ्रान्निर्वाहयामास कुटुम्बरक्षाम् ।
अध्यापयज्ज्येष्ठसुतौ स यावद्भावभूतौ च बहुश्रुतौ तौ ॥ ५३ ॥
कालेन पुत्रोपनयक्रियायै स प्रार्थयामास पुरोहितान् यैः ।
निराकृतो विप्रसभां विनम्रः शास्त्रानुकूल्यं विषये ययाचे ॥ ५४ ॥
संन्यासिपुत्रोपनयक्रियां नो शास्त्रं किमप्यस्त्यनुमोदमानम् ।
इति स्फुटं तैः समुदीरितेऽसौ स्थितो विषण्णः सुतरां स्वगेहे ॥ ५५ ॥
निराशया ग्रस्तममुं प्रियाऽस्य प्रोवाच 'मा भूरतिमात्रखिन्नः ।
किमप्यनुष्ठानमवश्यकार्यं येन प्रसीदेत् कुलदेवता नः ॥ ५६ ॥
भवत्विति प्रोच्य कुटुम्बयुक्तः स त्र्यम्बकेशस्य स्थलं प्रयातः ।
नित्यं व्यधाद् ब्रह्मगिरिं सभार्यः प्रदक्षिणां चाभित आनिशीथम् ॥५७॥
अस्य व्रतं साध्वनुतिष्ठतोऽत्र व्यतीतमासील्लघु वत्सरार्धम् ।
यदा निवृत्तेः सहसोदियाय भाग्योदयार्कः कृपया विधातुः ॥ ५८ ॥

प्रदक्षिणायाः प्रतियास्यता हि कुलेन रात्रौ ददृशे कदाचित् ।
शार्दूल उग्रः पथि संमुखीनो गर्जन् क्षुधाऽऽयान्सहसा सकम्पम् ॥५९॥
विप्रो भयाक्रान्त इह स्वबालान् संरक्षितुं यावदभूत्प्रवृत्तः ।
तावच्च्युतोऽभूत् स्वजनान्निवृत्तिः पलायमानः सभयं वनान्तः ॥६०॥
धावन् समुद्विग्न इतस्ततश्च प्रतीपमार्गेण ययौ स यावत् ।
प्राप्तो गुहामञ्जनिपर्वतस्य सवेगमन्तर्झटिति प्रविष्टः ॥ ६१ ॥
कुमार एष स्खलितोऽध्वनः सन् यदृच्छयाऽयाद् गिरिसंनिकर्षम् ।
एवं वचो नैव भवेद्यथार्थं योग्यं विधेः सा घटनेति वक्तुम् ॥ ६२ ॥
चिरं भ्रमित्वा स्खलितोऽध्वनो हि च्युतो भवारण्यपथाच्च दिष्ट्या ।
दिव्यस्थलस्यालभताथ वर्त्म पूतात्मना सद्गुरुणोषितस्य ॥ ६३ ॥
यतो हि मेध्यं गिरिकन्दरं तत्सार्धं स्वशिष्यैश्चिरमध्युवास ।
तस्मान्तरंस्तीव्रतपस्तपस्वी श्रीगैनिनाथाभिधया प्रतीतः ॥ ६४ ॥
जटा श्रुती कुण्डलभूषिते च कण्ठेऽक्षमाला करशोभिशङ्खः ।
संभ्रान्तचित्तेन निवृत्तिनेदृग् गुहां प्रविष्टेन मुनिर्व्यलोकि । ६५ ॥
तं प्रेक्ष्य साष्टाङ्गनतं कुमारं स्वपादयोः पल्लवपेशलाङ्गम् ।
श्रीगैनिनाथो मुमुदे पुरेव श्रीनारदो दर्शनतो ध्रुवस्य ॥ ६६ ॥
अथाल्पवर्षीयमपि स्वयं तं स ब्रह्मबोधं समुपादिदेश ।
लिङ्गं वयो वा गणनां हि नार्हेद्दिव्यो यदि स्यात्सहजोऽनुभावः ॥६७॥
स कन्दरे सप्त दिनान्युषित्वा महात्मना दर्शितभक्तिमार्गः ।
प्रत्याययावात्मगृहं निवृत्तिश्चिन्तां स्वपित्रोरपनीतवांश्च ॥ ६८ ॥
प्रदक्षिणादिव्रतमत्र विप्रः समाप्य पुत्रोपनयैकचिन्तः ।
उपेत्य स ब्राह्मणमण्डलं तत्स्वाभीष्टसिध्द्यै पुनरन्वनैषीत् ॥ ६९ ॥
' संत्यक्तसंन्यासपदस्य पूर्वं तवात्मजा नोपनयक्रियार्हाः ' ।
इत्यैकमत्येन निवेदितस्तैः सगद्गदं प्राह स विह्वलस्तान् ॥ ७० ॥

'अत्याजि संन्यासपदं निदेशाद् गुरोर्मया नैव रताभिलाषात् ।
'पितुश्च दोषान्न हि दण्डनीया निरागसो हन्त तदीयपुत्राः' ॥ ७१ ॥

'तद् ब्रूथ मे पातकनिष्कृतिः स्यात्कथं विशुद्धिश्च पुनर्भवेन्मे ।
'पुत्राश्च मे कश्मलतो विमुक्ताः संमानिताः स्युर्द्विजमण्डलेन' ॥७२॥

प्रोच्येति साष्टाङ्गनतिं विधाय दुःखाकुलं संसदि तावदस्थात् ।
प्रोचुर्द्विजा 'नात्मविनाशतोऽन्यस्त्वद्दुष्कृतेर्निष्कृतिमार्ग इष्टः' ॥७३॥

श्रुत्वा द्विजानां श्रुतिपारगानां स विठ्ठलो निर्दयनिर्णयं तम् ।
'विधास्यतेऽवश्यमयं निदेश' इति प्रतिज्ञामकरोद्विनम्रः ॥ ७४ ॥

व्यचिन्तयत् 'प्राणविसर्जनान्मे विप्रा भवेयुर्ह्यनुकम्पमानाः ।
'चिकीर्षुणाऽहो प्रियमात्मजानां प्राणा ह्युपेक्ष्याः सुतवत्सलेन' ॥७५॥

आज्ञामुरीकृत्य महीसुराणां न्यवेदयद्धीर इमां गृहिण्यै ।
सुप्तेष्वपत्येषु च मन्दभागो गेहाद् बहिः मर्तुमभूत् प्रवृत्तः ॥ ७६ ॥

श्रीकृष्णगीतेति निजं निधानं ज्ञानेशशय्यानिकटे निधाय ।
सर्वं सहिष्णुर्निलयात्प्रतस्थे पत्न्यानुयातो निशि विठ्ठलोऽसौ ॥ ७७ ॥

अथ तनयहितेच्छू रुक्मिणीविठ्ठलार्यौ
विहितचरमयात्रौ प्रापतुः प्राक् प्रयागम् ।
तदनु यमभगिन्याः संगमे जह्नुपुत्र्या
तृणमिव सलिलेषु प्रास्यतां स्वस्वदेहम् ॥ ७८ ॥

यस्मिन् मृत्यौ सपदि मनुजो मुक्तिमभ्येति कामं
तत्वज्ञानं तुलयितुमलं मोक्षदाने तथा यः ।
निःशेषाघप्रशमनपटौ संगमेऽस्मिंस्त्रिवेण्या
देहत्यागाद् द्रुतमगमतां तौ हि वैकुण्ठलोकम् ॥ ७९ ॥

इति श्रीक्षमादेव्याः कृतौ श्रीज्ञानेश्वरचरिते पितृप्राणार्पणं नाम द्वितीयः सर्गः ।

॥ श्रीज्ञानेश्वरचरितम् ।

तृतीयः सर्गः

अथ प्रगे ज्येष्ठसहोदरावुभौ पतत्रिणां गीतरवप्रबोधितौ ।
अबोधतामाशु कुटीरतः शुचा प्रमत्तपित्रोः सहसा विनिर्गमम् ॥१॥
विलोक्य गीतां शयनान्तिके विभोर्निबद्धचीनांशुकचारुखण्डकाम् ।
प्रकल्पितार्थं जनकेन यत्पुरा व्यतर्कयज् ज्ञाननिधिस्तदञ्जसा ॥ २ ॥
निदेशबीजं पदमाददे शुभं मनोधरायां यदवप्त तद्गुरुः ।
तस्याङ्कुरः प्रादुरभूत्ततस्तरुर्यतः प्रबन्धाख्यफलं रसान्वितम् ॥ ३ ॥
'निराश्रयानात्मभवान् विहाय नः किं नाम सद्यः पितरौ तिरोहितौ' ।
अपृच्छतां तौ सहजौ परस्परं पुनः पुनश्च व्यथितौ गुरुप्रियौ ॥ ४ ॥
निवृत्तिरन्ते न्यगदत् 'प्रकल्पितं पुरा विधात्राऽपरिहार्यमेव तत् ।
न युज्यतेऽतः परिदेवितुं मुधा विचिन्तनीयं हि विधेयमद्य नः' ॥५॥
उभौ तदारभ्य तृतीयसोदरं नियम्य सोपानमथाभिरक्षितुम् ।
गृहे समाधाय कनीयसीं प्रियां प्रजग्मतुर्भैक्ष्यकृते पुरोऽन्तरम् ॥ ६ ॥
गृहाद् गृहं द्वावपि पर्यटन्तौ दीनात्मना भैक्ष्यमयाचिषाताम् ।
बालद्वयं चापि गृहे विमुक्तं स्मृत्वा स्वपित्रोर्बहु रोदिति स्म ॥ ७ ॥
भिक्षाटने वीक्ष्य जनौघमेतौ विस्मृत्य पित्रोर्निधनादिकल्पम् ।
समुत्सुकौ सस्पृहविस्तृताक्षौ ममार्गतुस्तौ पितरौ तदन्तर् ॥ ८ ॥
तातोऽम्बया यास्यति देवतास्थलीमित्याशया तौ पितृदर्शनोन्मुखौ ।
गवेषयित्वा परितो वृथोद्यमौ सबाष्पनेत्रौ स्वकुटीं पुनर्गतौ ॥ ९ ॥
निजाप्तसंदर्शनलिप्सयाऽऽपेग्रामं क्रमात्प्रास्थितवन्त एते ।
गृहप्रवेशे पितृपातहेतोस्तदा निरुद्धाः स्वजनैरसाद्भिः ॥ १० ॥

न केवलं रिक्थममीभिराददे पितुर्निकाय्योऽपि तदाऽऽत्मसात्कृतः ।
स्थण्यखिन्नाः समुदः सहोदरा जगत्समग्रं स्वगृहं हि मेनिरे ॥११॥

ज्ञानेश्वरेणाभिहितं स्वकाव्ये यद्विश्वमेतन्निलयो ममेति ।
मन्येत योऽतिस्थिरमानसोऽस्य न जातु केनापि मनोविषादः ॥१२॥

निराश्रयं बालचतुष्टयं तदा न्यवर्ततालन्दिपुरं यथागतम् ।
यदाग्रजौ जग्मतुरन्नयाचकौ तदा तृतीयो भगिनीं व्यनोदयत् ॥१३॥

~~अथ~~ व्यतीयानसमा अवास्थितो विलुप्तदेहस्मृतिरीशलीनहृत् ।
निवृत्तिरध्यात्मविचारनिर्वृतो निवृत्तस्वीयोपनयादिचिन्तनः ॥ १४ ॥

ज्ञानेश्वरो यश्च धरावतीर्णो देवः स्ववर्णाश्रमधर्मरक्षी ।
वर्णाग्रजस्येष्टतमं व्यजानान्मनस्विमान्यो व्रतबन्धनं सः ॥ १५ ॥

आवश्यकैवोपनयक्रिया भवेद् द्विजात्मजस्येति वदन्मुहुर्मुहुः ।
पुरस्थपृथ्वीसुरसंसदो भृशं सहायतां लिप्सुरुवाच सादरम् ॥ १६ ॥

'श्रुतेमतं मान्यमसंमतं हि वा निराकृतिस्तस्य हि दुश्शका बुधैः ।
'रुचा तडिल्लिम्पति न त्विषां पतिं सुवर्णतामेति न मृत्तिका क्वचित्' १७

गीतोपदिष्टा हरिणा पुरा या क्षेमाय लोकस्य कृपाकरेण ।
तस्या रहस्यं विशदीकरोति ज्ञानेश्वरी नाम निबन्धरत्नम् ॥ १८ ॥

वादोऽभवद्यो विषये च तस्मिन् भ्रातृत्रयस्यातिविनोदकारी ।
महीपतिर्माधवनामदेवौ स्वस्वप्रबन्धे समवर्णयंस्तम् ॥ १९ ॥

निवृत्तिराह स्म 'मदीयचेतसि कुलस्य वर्णस्य न वा विचिन्तनम् ।
'गुणागुणातीतमिह स्थितं हि यत् स्वरूपमाद्यं मयि तत्परात्मनः ॥२०॥

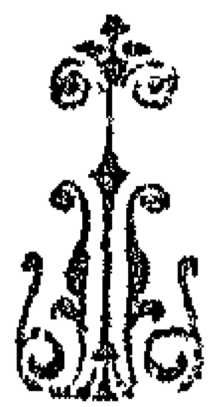
'अवाप्तनैसर्गिकभक्तिवर्त्मनोः कुलं हि पित्रोर्हरिदीक्षया शुभम् ।
'अपेक्षते न व्रतबन्धपूर्वकैरनेकसंस्कारचयैर्हि निष्कृतिम्' ॥ २१ ॥

इत्थं निवृत्तेर्वचनस्य सारमेनो निवृत्तस्य गुरोर्निशम्य ।
सोपानदेवः सहजस्तृतीयो नवाब्जकल्पो मृदुवाग् बभाषे ॥ २२ ॥

'दुर्वाससोऽगस्त्यवसिष्ठकण्वमहर्षिवृन्दस्य च वंशमूलम् ।
'को नाम जानाति तथास्मदीयं कुलं चिरावस्थितविस्मृतं यत् ॥२३॥
'अस्मद्विधैर्भक्तिपथेन नेय आयुःक्रमः सार्थकजन्मवद्भिः ।
'मग्नान्तरङ्गान् हरिपादपद्मे नास्मान् स्पृशेत् क्वापि हि ज्ञातिबन्धः' २४
तर्कात्मकं रम्यवचोऽनतीतबाल्येऽप्यपूर्वंश्रुतगर्भितार्थम् ।
आकर्णयामासतुरग्रजौ तौ सकौतुकं स्मेरमुखौ यथावत् ॥ २५ ॥
उदारवाचाथ तया वरीयान् भ्राताऽभिनन्द्यानुजनिं प्रसन्नः ।
प्रस्थातुमाशु प्रति पैठनं स विशुद्धिपत्राय विनिश्चिकाय ॥ २६ ॥

जनानां दृष्ट्वा तद्यदपि शिशुवृन्दं लघुवर्यः
परं लोकातीतं समजनि जनन्या उदरतः ।
शुचीभूतं तीर्थामलतमजलस्नानविधिना
प्रतस्थे दीर्घाध्वश्रममविगणय्य प्रति पुरम् ॥ २७ ॥

इति श्रीक्षमादेव्याः कृतौ श्रीज्ञानेश्वरचरिते शुद्धिपत्रप्राप्तिनिश्चयो नाम तृतीयः सर्गः ।



॥ श्रीज्ञानेश्वरचरितम् ॥

चतुर्थः सर्गः

सानुगोऽथ स निवृत्तिनाथ आपैठनं पथि वहन् कनीयसीम् ।
स्कन्दगां स्वभगिनीं विनोदयन् संचचाल चलकाकपक्षकः ॥ १ ॥

सोदराः स्वसृयुतास्त्रयः सरित्स्नानपूततनुमानसा अमी ।
तत्पुरे समधिगम्य सत्वरं मातुलस्य सदनं समाश्रयन् ॥ २ ॥

विप्रमण्डलममीमिलद्यदा देवमन्दिरमहाङ्गणे पुरः ।
बालवृन्दमभिराममभ्यगात् तत्र चेष्टफललब्ध्यपेक्षया ॥ ३ ॥

संसदोऽथ निदधे पुरस्तदाऽऽलन्दिपत्तिपृथिवीसुराजिता ।
पत्रिका निजचरित्रशंसिनी ज्ञानदेवगुरुणा निवृत्तिना ॥ ४ ॥

संसदे नतिततीर्विधाय स स्वीयवृत्तमखिलं समभ्यधात् ।
'आगतोऽस्मि भवतां पुरोऽनुजैः प्रार्थयेऽत्र भवतां सहायताम् ॥ ५ ॥

'आर्यवृन्द मयि सानुजे कृपादृष्टिरद्य भवता निपात्यताम् ।
'अस्मदीयगुरुणा चिराद् भृशं साध्यतां द्विजवरा यदीप्सितम्' ॥ ६ ॥

श्रीनिवृत्तिमनुजत्रयान्वितं काम्यचिन्तननिवृत्तमादरात् ।
दिव्यकान्तिमवलोक्य कौतुकं प्रेमजन्यमवहत्सभाजनः ॥ ७ ॥

वेदवादिभिरवादि तैश्चिरं प्रस्तुते विहितशास्त्रभावनैः ।
क्वापि शास्त्रनिचयेऽनुमोदितं नन्दनोपनयनं न दण्डिनः ॥ ८ ॥

ब्राह्मणब्रुवकुलं बहिः स्थितं निर्णयं तमवगत्य संसदः ।
प्रोच्चनादमुदपादयद्द्रुतं स्तान्निनिन्द च निरागसोऽधमम् ॥ ९ ॥

निन्दकस्य रसनाऽतितेजसा कुत्सितोक्तिमुखराऽभवत्पुनः ।
शुश्रुवे प्रति कुमारकान् वचो देवसद्मसुखशान्तिदूषकम् ॥ १० ॥

भास्वरानथ कयापि च त्विषा बालकोचितविलोलकुन्तलान् ।
वीक्ष्य सात्त्विकजनो बद्रूनभूत् प्रेमकौतुकसुविस्मयान्वितः ॥ ११ ॥
तत्र मण्डलपतिर्निरूपयंस्तान् निराश्रयमहीसुरात्मजान् ।
कर्तुमिच्छुरपि तत्प्रियं भृशं लोकनिन्दनभियाऽक्षमोऽभवत् ॥ १२ ॥
निर्णयेऽत्र सदसो मतत्रयं वीक्ष्य लब्धबहुचित्तरञ्जनः ।
श्रीनिवृत्तिरनुजान्विलोकयन् मन्दहासमधुराननोऽभवत् ॥ १३ ॥
किं करिष्यति नु विप्रमण्डलं प्रस्तुतस्य विषयस्य निर्णये ।
ज्ञानदेव इति चिन्तयंश्चिरात् तस्थिवान् व्यथितमानसो भृशम् ॥१४॥
तस्थतुश्च सहजावथावरौ रामकृष्णहरिनामकीर्तने ।
पश्यतश्च हृदयं जनस्य तौ प्लावितं प्रणयनिर्झरोर्मिभिः ॥ १५ ॥
तावदत्र सुविचारणोत्तरं निर्णयः स्फुटमवादि यो द्विजैः ।
नामदेवकविना सुवर्णितो मातृवाक्सुरुचिरैः पदैस्ततः ॥ १६ ॥
यत्सभापतिरुपादिशत्तदाताननाथपृथिवीसुरार्भकान् ।
श्रीनिरञ्जनकवीश्वरेण तद् रम्यपद्यनिचयैः स्फुटीकृतम् ॥ १७ ॥
‘ हन्त भो उपनयक्रियाविधिर्न श्रुतावनुमतो भवादृशाम् ।
‘ शोच्यमेतदनघाऽपि सन्ततिस्तातदोषवशतोऽभिदण्ड्यते ॥ १८ ॥
‘ निष्कृतेरिह न हन्त साधनं विद्यतेऽपि भवतां विशुद्धये ।
‘ स्थीयतां तदिह भोः कुमारका रामचिन्तनपरैर्निरन्तरम् ॥ १९ ॥
‘ मोच्यतां हृदिह मोहबन्धनादर्च्यतां च हरिपादनीरजम् ।
‘ ज्ञायतां हरिवशं चराचरं नित्यमाचरत संयतेन्द्रियाः ॥ २० ॥
‘ ईशरूपमवलोक्य देहिषु ब्राह्मणे शुनि खरेऽन्त्यजेऽथवा ।
‘ वन्द्यतां नतशिरोभिरादरात्प्राणिनां समुदयोऽखिलो भुवि ॥ २१ ॥
‘ मा विवाहकृतबुद्धिरिष्यतां संसृताविह विपत्प्रभञ्जनः ।
‘ निष्कृतिर्हि भवतां भवेद्धरेः संस्मृतिर्विमलचेतसा परा ’ ॥ २२ ॥

एवमस्य मुखतः सभापतेस्तन्निशम्य वचनं दयोज्झितम् ।
को नरो विषयलालसान्वितो रोषपावककणैर्न नु ज्वलेत् ॥ २३ ॥
श्रीहरिं हृदि निरन्तरं स्मरत् तत्कुमारकचतुष्टयं बभौ ।
पूर्वजन्मकृतपुण्यवह्निना दग्धसर्वविषयाभिलाषकम् ॥ २४ ॥
अन्तिमाद् द्विजकुलस्य निर्णयान्निष्ठुरादपि न तन्मानसम् ।
प्रत्युताभवदहो प्रहृष्टहृद् ब्रह्मचर्यनियमोज्ज्वलप्रभम् ॥ २५ ॥
चण्डसूर्यकिरणैर्न ताप्यते न प्रभञ्जनशतैश्च चाल्यते ।
क्लेद्यते न च पयोमुचां चयैर्निर्विकारमनिशं नभस्तलम् ॥ २६ ॥
संसदो विदितनिर्णयानिमान् दारकान् स्मितमुखान् गतव्यथान् ।
सन्निरीक्ष्य स गणः सभासदां विस्मितोऽभवदभूच्च लज्जितः ॥२७॥
निष्फले सति मनोरथेऽप्यहो सुप्रसन्नवदनान् व्यथोज्झितान् ।
वीक्ष्य तान् सहृदयोऽपरो जनो बाष्पपूर्णनयनोऽभवत्तदा ॥ २८ ॥
श्रीनिवृत्तिरवनीसुरोदितैरव्यथो हरिपरायणोऽभणत् ।
'माननीयगुरवो भवद्वचः साधु साधु बहु मान्यते मया' ॥ २९ ॥
'मान्यमेव भवतां वचः सदा' ज्ञानदेव इति तानवोचत ।
ज्येष्ठयोरवरजद्वयी वचः सप्रमोदभरमन्वमोदत ॥ ३० ॥
अब्रवीदथ सभाविसर्जने कश्चन द्विज इमान् कुतूहलात् ।
ब्रूत युष्मदभिधानतोऽञ्जसा बोध्यमर्थमधुना पृथक् पृथक् ॥ ३१ ॥
तेन बालककदम्बकेन यद् वाग्मिना पटुतमोत्तरं ददे ।
तन्निरञ्जनकविः सविस्तरं व्याजहार सरसैः पदैर्यथा ॥ ३२ ॥

नाम्ना निवृत्तिरहमस्मि भवान्निवृत्त
आस्वादये सुखसुधामिह राजयोगे ।
ज्ञानी समस्तनिगमेषु च कालवेत्ता
तज्ज्ञानदेव इति मां गुरुराजुहाव ॥ ३३ ॥

सोपान इत्यभिधया विदितोऽस्मि भक्ति-
सोपानपङ्क्तिमधिरुह्य दिवं यियासुः ।
मुक्ताऽहमाविरभवं जगतो विमुक्ते-
र्मार्गं प्रदर्शयितुमेव परेश-भक्त्या ॥ ३४ ॥

विस्मयावहमिदं हि भाषितं यावदाकलितवान्सभाजनः ।
वारिवाहिमहिषो महान् पथि प्रस्थितो नयनगोचरोऽभवत् ॥ ३५ ॥

प्राह कोऽप्यभिधया नु किं यथा विश्रुतोऽस्ति मनुजोऽथवा पशुः ।
पश्यतैष महिषो बहिर्जनैर्ज्ञानदेव इति कथ्यतेऽखिलैः ॥ ३६ ॥

प्राकृतस्य वचनं निशम्य तज् ज्ञानदेव इममुक्तवान् यथा ।
'नास्ति कश्चिदपि भेद आवयोरात्मनोर्ध्रुवमिति ब्रवीमि वः ॥ ३७ ॥

'आत्मनो वपुषि भासते प्रतिबिम्बनं दिनमणेर्घटे यथा ।
'चक्रपाणिरपि सर्वदेहिषु व्यापकः सकलविश्वगश्च सः ॥ ३८ ॥

'आकृतिस्तदपि तस्य वस्तुतो ज्ञानिनो भवति दृष्टिगोचरा ।
'कारणे स्थिरदृशो हि मानसं बध्यते न खलु कार्यदर्शने ॥ ३९ ॥

'बिम्बं निदानं प्रतिबिम्बकस्य वनस्पतेर्बीजमिवाङ्कुरस्य ।
'यथा सुवर्णं च विभूषणानां यथा पटस्यापि च तन्तुसङ्घः' ॥ ४० ॥

समस्तविश्वं च यदन्तरोतप्रोतं गतं तन्मयतां हि भूतैः ।
अतीन्द्रियेष्वप्युपलब्धदृष्टिः पशोर्ददर्शात्मनि साम्यमेषः ॥ ४१ ॥

यावद् द्विजेनास्तघृणं प्रहारो दण्डेन चक्रे महिषस्य पृष्ठे ।
सुस्राव तावद् रुधिरप्रवाहो ज्ञानेश्वरस्य क्षतपृष्ठदेशात् ॥ ४२ ॥

विलक्षणं दृश्यमपूर्वमेतद् दृष्ट्वा पुरस्ताद् द्विजमण्डलं तत् ।
भूलग्नमस्थात् स्तिमिताक्षवक्त्रन्यस्ताङ्गुलि ह्रीविनतोत्तमाङ्गम् ॥ ४३ ॥

इत्थं स विस्माप्य महीसुरांस्तान् पृष्ठात्प्रवृत्तास्रमहाप्रवाहः ।
ज्ञानेश्वरो निष्फलकामनोऽपि स्मिताननोऽत्र स्थितवान् मुहूर्तम् ॥ ४४ ॥

भग्नाश्रमाश्वास्य निवृत्तिरेतं सहोदरैः सार्धमयात्सभातः ।
ततोऽपमृत्याशु यियासुरापेग्रामं च गोदातटमाससाद ॥ ४५ ॥
ज्ञानेश्वरं बालतपस्विवर्यं दिदृक्षवः साधुधियाऽथ केचित् ।
अन्ये जनाश्चाप्युपहासबुध्या नदीतटे वृन्दश आययुर्द्राक् ॥ ४६ ॥
अथोद्धतः कश्चन दुर्जनेषु ज्ञानेश्वरं दुष्टदृशेक्षमाणः ।
विडम्बनापात्रममुं चिकीर्षुरप्रस्तुतां वाचमिमामवादीत् ॥ ४७ ॥
भो भोस्तपस्विन् कुलमात्मनश्चेन्नेतुं विशुद्धिं क्षमता त्वयि स्यात् ।
तच्छ्रावयोस्मान्महिषस्य वक्त्राद् विनिःसृताः काश्चिदृचः श्रुतीनाम् ४८
श्रुत्वा गिरं तामुपहासपूर्वां दुरात्मनस्तस्य मुखात्प्रवृत्ताम् ।
ज्ञानेश्वरो बालयदशोऽभिवन्द्य वचोऽभ्यधात् प्रौढवयोऽनुरूपम् ॥४९
विशुद्धवंशे भुवनश्रुते यो गृहीतजन्मा धरणीसुराणाम् ।
वर्णाग्र्य इत्यप्यभिमानितः स्यादलङ्घनीयः खलु तन्निदेशः ॥ ५० ॥
इत्युदीर्य वचनं स वाकपटुस्तं क्षताङ्गमुपसृत्य सैरिभम् ।
लालयन् करतलेन तच्छिरो व्याहरच्च किमपि श्रुतौ शनैः ॥ ५१ ॥
आदिष्टमात्रो रहसि स्वकर्णे ज्ञानेश्वराज्ञामनुवर्तमानः ।
परम्परां तावदृचां पपाठ मनुष्यवाचा महिषः स्वरेण ॥ ५२ ॥
अपूर्ववृत्ते घटितेऽथ तस्मिन् दृष्टयामविश्वस्त इवात्मनोऽत्र ।
चमत्कृतो ग्रामजनो नितान्तं चकार कोलाहलमुच्चनादम् ॥ ५३ ॥
प्राक् सन्निवृत्ताः स्वगृहान् जनास्ते बालैः सहायत्कृतदिव्यवृत्ताः ।
तेनापगायाः समभूदपूर्वो जनार्णवो रोधसि निश्चलोर्मिः ॥ ५४ ॥
ज्ञानेशहस्ताम्बुजपूतपृष्ठ ऋङ्निर्झरस्यन्दिमुखो लुलायः ।
स्वकीयनूत्नप्रतिभानभिज्ञो व्यलोकि लोकैश्चकितैः समग्रैः ॥ ५५ ॥
अत्यद्भुतं षट्शतकोर्ध्वकालात्प्राग् गौतमीरोधसि वृत्तमेतत् ।
नूनं व्यलोकीति वदन्ति सुज्ञाः पुराविदस्तच्च समर्थयन्ति ॥ ५६ ॥

मृदङ्गतुल्यास्खलितस्वराढ्यो जलप्रवाहामलमञ्जुपाठः ।
क्रीडाकरोऽभूच्छ्रुतिपाठकानां गोदातटे सैरिभवेदघोषः ॥ ५७ ॥

वेदानभिज्ञा अपि शुश्रुवुर्ये तं वेदपाठं महिषस्य वक्त्रात् ।
धन्याः पुनः किं श्रुतिपारगा ये वेदार्थविज्ञानपटुत्वभाजः ॥ ५८ ॥

'साक्षादयं मानवदेहिदेवो न्यूनो न विष्णोरवतीर्ण उर्व्याम् ।
'यत्प्रार्थितास्तुच्छजना विशुद्धिं ह्यनेन कोऽयं नियतेर्विपाकः ॥ ५९ ॥

'क्व देवतांशोद्भव एष बालः क्वाज्ञा वयं प्राक्तनरूढिबद्धाः' ।
निन्दन्निति स्वं हि जनः प्रशंसञ्ज्ञानेश्वरं वेद न देवतान्यम् ॥६०॥

विलुप्तगर्वं च तदात्मशक्तौ तद्विप्रवृन्दं सुतरां प्रतीनम् ।
'निराकृतं प्रार्थनमस्य' चेति त्रपाभिभूतं स्थितमत्र मूकम् ॥ ६१ ॥

तदा दशार्द्धीयकुमारकस्य तद् ब्रह्मतेजः स्फुरितं विलोक्य ।
विज्ञाय सत्यं निजरूपमस्य ह्रियानुतापेन च तेपिरेऽमी ॥ ६२ ॥

ते कर्मनिष्ठा अपि नाभ्यजानन्नात्मस्वरूपं बहुशास्त्रवित्ताः ।
रहस्यगम्यं श्रुतिवादसक्ता विधिं निषेधं न विजज्ञिरे वा ॥ ६३ ॥

विदितसकलवृत्तेनाग्रजेनाभिनन्द्यः
श्रुतिविषयविमर्शैः कीर्तनैश्चेश्वरस्य ।
सकलपुरजनेभ्यो दर्शयन् भक्तिमार्गं
समयमयमनैषीत्पैठने ज्ञानदेवः ॥ ६४ ॥

इति श्रीक्षमादेव्याः कृतौ श्रीज्ञानेश्वरचरिते माहिषवेदघोषणं नाम
चतुर्थः सर्गः ।

॥ श्रीज्ञानेश्वरचरितम् ॥

पञ्चमः सर्गः

स बालयोगी परिशीलयन् श्रीगीतां च भाष्यादिमहाप्रबन्धान् ।
अस्थापयद् भाविनिजप्रबन्धसुभूमिकां प्राक् स्मृतिमात्रसिद्धाम् ॥ १ ॥

विद्वज्जनानामनुशीलनादेर्विभिन्न आसीत्तदधीतिमार्गः ।
आध्यात्मिकान् स्वानुभवस्य दृष्ट्या महाप्रबन्धान् स पपाठ बालः ॥२॥

संपादितस्वानुभवस्य बुद्धिः प्रोच्चैः समुद्गच्छति शास्त्रसिन्धुम् ।
सरिद्यथा क्षुभ्यति वृष्टिकाले ज्ञानेश्वरेणोक्तमिति प्रबन्धे ॥ ३ ॥

यावद् गृहं कस्यचन द्विजस्यं बहिष्कृतं तत्कुलमध्युवास ।
आतिथ्यसत्कारयुतः पितॄणामुपागमत्पुण्यतिथिश्च तावत् ॥ ४ ॥

निर्वाह्यतां श्राद्धविधिः पितॄणां ज्ञानेश्वरो याचित इत्यनेन ।
स्वीकृत्य तत्प्रार्थितमादिदेश सम्भारसज्जीकरणं तदर्थम् ॥ ५ ॥

संभारजाते परिकल्पितेऽथ ज्ञानेश्वरस्तत्समये ययाचे ।
आगम्यतां भोः पितरो भवद्भिः श्राद्धस्य भुक्तिः क्रियतां प्रसन्नैः ॥६॥

इत्युक्तमात्रे पितरो द्विजस्य प्रादुर्बभूवुर्युगपद् गृहेऽस्मिन् ।
स्वस्वासने प्राक् परिकल्पितेऽमी चित्रीयमाणा इव चोपविष्टाः ॥७॥

विस्मापितैः सार्धमिह स्ववंश्यैरागन्तुकैश्चाप्युपभुज्य सद्यिम् ।
अन्तर्बभूवुर्निलयं विहाय जडीकृतांस्तांश्च विलुप्तवाचः ॥ ८ ॥

विश्रुत्य वृत्तं नचिरात्तदेतत् स्त्रियश्च बालाः पुरुषाः समेत्य ।
साक्षादयं विष्णुरिहावतीर्णो ज्ञानेश्वरः साधितयोगसिद्धिः ॥ ९ ॥

अहो त्रयं चापि सहोदराणां दिव्योद्भवात्पूजनपात्रमेतत् ।
कुतोऽथवेदृङ् मनुजेषु शक्तिरित्यैकमत्येन वचो विवब्रुः ॥ १० ॥

अलौकिकाध्यात्मिकशक्तिजुष्टाः सामान्यलोकात्सहसा विभिन्नाः ।
इति प्रतीतेन ददे विशुद्धेः पत्रं हि तेभ्यो द्विजमण्डलेन ॥ ११ ॥

नामदेवकविरुक्तनांस्ततस्तारका वसुमतीप्रकाशकाः ।
सोदरा इह हि देवयोनयोऽवातरन् मनुजरूपधारिणः ॥ १२ ॥

निष्कृतिर्न हि दिवौकसां कृते किन्तु पापिजनशोधनाय सा ।
इत्युदीर्य रचिताञ्जलिद्विजैः शुद्धिपत्रकमदायि सादरम् ॥ १३ ॥

विशुद्धिपत्रं परमं गृहीत्वा पशुं सभाग्यं श्रुतिपाठिनं च ।
ज्ञानेश्वरः पैठनतः प्रतस्थे नेवासपल्लीं सहजैः समेतः ॥ १४ ॥

अथाध्वना संचलताममीषां स्निग्धोऽर्भकाणां महिषः पुरस्तात् ।
पञ्चत्वमागादिति तैः समाधिः पथि प्रदत्तो महिताय तस्मै ॥ १

निर्विण्णचित्ताः सहजाः स्मरन्तस्त्रयस्तथापि प्रभुसूक्तिरत्नम् ।
जातस्य मृत्युर्ध्रुवमित्यगुस्ते समादधाना रुदतीं स्वसारम् ॥ १६ ॥

ततोऽध्वनि ब्रह्मकथा गदन्तो गायन्त ईशस्य महाप्रभावम् ।
सुचातुरीं पद्यविनिर्मितौ स्वां प्रदर्शयन्तोऽपि कवित्वशक्तिम् ॥ १७ ॥

परस्परं भूरि विनोदयन्तः सुरम्यसंवादपरम्पराभिः ।
अज्ञातदीर्घाध्वपरिश्रमाश्च संचेलुरेते सहजाः सुखेन ॥ १८ ॥

चतुष्टयं ब्रह्ममयं तदेतत् किं ब्रह्मनिष्ठं पथि संबभाषे ।
गुणान् हरेः प्रेमरसस्य धाराः संकीर्तने याः प्रवहन्त्यमोघाः ॥ १९ ॥

रसात्मकं पद्यमधुप्रवाहं तदास्यपद्मात्सुभगं वहन्तम् ।
न कोऽपि हन्त प्रभवेदिदानीं समग्रतो वर्णयितुं परोक्षः ॥ २० ॥

ज्ञानेश्वरः सर्वमिदं तु पश्चात्प्रबन्धरत्ने प्रभुगीतभाष्ये ।
कुतूहलोल्लासकृते जनस्य स्फुटं सुपद्यैः सरसैरलेखीत् ॥ २१ ॥

अथ क्रमेणाध्वनि संचरन्तः स्वाङ्घ्रेरधःस्थक्षितये ददानाः ।
स्वमार्गमादर्शयितुं प्रभावं नेवासमासेदुरमी कुमाराः ॥ २२ ॥

प्रभङ्गयुग्मं प्रवरातटिन्यास्तटेऽभवत्तन्नगरं निविष्टम् ।
विराजमाने हरिमोहिनीभ्यां तीर्थे उभे चाभवतां विभक्ते ॥ २३ ॥
श्रीमोहिनीराज इति प्रतीतां पुंनामचक्राख्यां वहति प्रशस्ताम् ।
स्त्रीवेषदृश्या प्रतिमा किलेयं सुमण्डिताप्याभरणैः समग्रैः ॥ २४ ॥
सा मोहिनीरूपधरस्य विष्णोर्महोदधेर्मन्थनकर्मकाले ।
साक्षाद्धि भूमाववतारतुल्या संपूजिता मूर्तिरभूज्जनेन ॥ २५ ॥
सा म्हालसेत्यप्यभिधां च पश्चान्महालयाख्यां प्रतिमा हि भेजे ।
तस्माच्च नेवासपुरं बभूव महालयाक्षेत्रमिति प्रसिद्धम् ॥ २६ ॥
लिलेख सोऽत्रैव महाप्रबन्धं ज्ञानेश्वरीं ज्ञाननिधिश्च येन ।
प्रोक्तं जगज्जीवनसत्रमेव महालयेति प्रथमं प्रबन्धे ॥ २७ ॥
पुरं हि गोदाप्रवरातटिन्योरनादिकालात्किल संप्रयोगे ।
निविष्टमाराच्छुशुभेऽङ्गनेव स्रजा सुतीर्थस्थलमण्डनेन ॥ २८ ॥

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न प्राप यावन्नगरोपकण्ठं ज्ञानेश्वरस्तावदपश्यदेकाम् ।
पत्युः शवं चाङ्कगतं विधाय प्रोच्चैस्तरां या रुदती स्थिताऽभूत् ॥ २९ ॥
स बालयोगी सविषादमेतां पप्रच्छ नाम प्रमदां मृतस्य ।
श्रीसच्चिदानन्द इति श्रुतो मे प्राणेश्वरः सेत्यवदत्सबाष्पम् ॥ ३० ॥
स्मिताननो ज्ञाननिधिर्जगाद सच्चिद्युतानन्द इति श्रुतोऽयम् ।
स्पृशेत्कथं मृत्युरमुं ह्यनादिं तस्माद् वृथालं परिदेवनेन ॥ ३१ ॥
उदारवाग्यावदसौ शवं तत् पस्पर्श धीमान् करपल्लवेन ।
समुत्थितो विस्मितदारदृष्टः स्वप्नादिवाभूत्पुरुषो विनिद्रः ॥ ३२ ॥
ततः समीपं समुपेत्य बालं मुनिं सुबद्धाञ्जलिरश्रु मुञ्चन् ।
न्यधाच्छिरस्तच्चरणारविन्दे तं चैव यातः शरणं विनम्रः ॥ ३३ ॥

सोऽयं हि नेवासपुरे जनेन श्रीसच्चिदानन्द इति प्रतीतः ।
मुक्ताफलानि व्यचिनोत्स्वपत्रे ज्ञानेश्वरीग्रन्थनिरूपितानि ॥ ३४
स्वमातृवाचा स्वयमेव पश्चात्स सच्चिदानन्दयतिर्न्यबध्नात् ।
महाप्रबन्धं विजयोत्तरश्रीज्ञानेश्वराख्यं चरितं महर्षेः ॥ ३५ ॥

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अत्रान्तरेऽसौ सहजत्रयेण ज्ञानेश्वरोऽथाध्यवसत् प्रशान्तः ।
प्रदर्शितानेकचमत्कृतिः प्राक् सुकीर्तिरालन्दिपुरं पुराणम् ॥ ३६ ॥
संमानितो बालमुनिर्जनेन प्रेम्णात्र सद्भिर्महितश्च सुज्ञैः ।
साधुद्विषा केनचन द्विजेन प्रकाममद्वेषि तु मत्सरात्सः ॥ ३७ ॥
सोऽयं विसोबाभिधया श्रुतः सन् सुशिक्षितः सच्चरितोऽपि मूढः ।
दुराग्रहादत्यनुदारचेता मिथ्यावलेपात्कृपणो बभूव ॥ ३८ ॥
संन्यासिनो माणवकान् धिगेतान् शपन्निति त्रीन् सहजानभीक्ष्णम् ।
दिद्वेष स ज्ञाननिधिं निकामं भृगूद्वहं क्षत्रकुलं यथा प्राक् ॥ ३९ ॥
गृहाद् गृहं नित्यमुपेत्य गर्हां ज्ञानेश्वरस्याकुरुतेर्ष्यया सः ।
यत्पूतनामश्रवणात्प्रकामं जज्वाल रोषाग्निरमुष्य चित्ते ॥ ४० ॥
स स्पर्धमानः प्रवया विमूढः प्राज्ञप्रकाण्डेन सता स यूना ।
बभूव हास्यास्पदमेव लोके यथा प्रभाकीट इनेन साकम् ॥ ४१ ॥
अथैकदा दीपमहे निवृत्तिः स्माह स्वसारं कुरु मिष्टपूपान् ।
प्रस्थाय सा भ्रातुरनुज्ञया द्राक् पात्रोपलब्ध्यै विपणीं जगाम ॥४२॥
विलोक्य सा वर्त्मनि संमुखीनं चाटीविसोबाद्विजमुग्रवक्त्रम् ।
श्येनस्य दूरादपि दर्शनेन बाला चकम्पे किल कोकिलेव ॥ ४३ ॥
'क यासि कन्याहतके सवेगं' पृष्टेति सा तं न्यगदत्स्वहेतुम् ।
अस्य न मृत्खण्डमपि प्रदेयमित्यादिशद्दुष्टमतिः कुलालान् ॥ ४४ ॥

निर्भर्त्सितेष्वेवमनेन भाण्डं व्यक्रायि केनापि न दारिकायै ।
दर्यट्य सर्वत्र च सा विषण्णा सबाष्पनेत्रा गृहमाजगाम ॥ ४५ ॥

न साधितं यद् गुरुणाप्यभीष्टं मयेति मुक्तां रुदतीं विलोक्य ।
ज्ञानेश्वरस्तामुपगुह्य हेतुं पप्रच्छ शोकस्य च सा तमाख्यात् ॥ ४६ ॥

स्वसुर्मुखाद् वृत्तमिदं निशम्य ज्ञानेश्वरो योगबलादकस्मात् ।
उद्दीप्य चण्डं जठराग्निमन्तः पृष्ठं व्यधात् तप्तसुवर्णकल्पम् ॥ ४७ ॥

समुद्गमज्ज्वालचयाननोऽसावारक्तनेत्रो भगिनीं जगाद ।
निष्पादयेरिष्टतमानपूपान् मदीयपृष्ठे ज्वलिते प्रचण्डम् ॥ ४८ ॥

इति प्रदिष्टाऽथ बहिः स्थितस्य दुष्टात्मनः पश्यत ईर्ष्याऽन्तः ।
विधाय पिष्टेन हि पोलिकां सा पपाच तप्ते सहजस्य पृष्ठे ॥ ४९ ॥

अश्रद्दधानो निजनेत्रयुग्मे विप्रब्रुवः प्राह हृदा स धिङ् माम् ।
समुज्ज्वलो हीरमणिर्मयाऽयं प्रकल्पितः काचमणिर्जडेन ॥ ५० ॥

चिन्तामणिर्मन्दधियाऽवलेपाद् व्यचिन्ति हा क्षुद्रशिलेति धिङ् माम्
इति प्रजल्पन्ननुतापवह्नितप्तो विवेश त्वरया कुटीरम् ॥ ५१ ॥

ज्ञानेश्वरस्यांघ्रियुगे निपत्य प्राक्षालयत्तन्नयनाम्बुवृष्ट्या ।
उच्छिष्टमन्नं स ततो जघास प्रसादरूपं बहुमन्यमानः ॥ ५२ ॥

आप्रत्यूषं तुहिनविमलं ज्ञानदेवं विसोबा
निन्दागर्भैः पिशुनवचनैः पूर्वमभ्याक्षिपद् यम् ।
साक्षाद्विष्णुर्ननु वसुमतीं भूय एवावतीर्णः
पूज्योऽयं मे गुरुरिति जगौ तं सुपद्यैः प्रशंसन् ॥ ५३ ॥

इति श्रीक्षमादेव्याः कृतौ श्रीज्ञानेश्वरचरिते माहिषमन्त्रोच्चारणो नाम
पञ्चमः सर्गः

॥ श्रीज्ञानेश्वरचरितम् ॥

षष्ठः सर्गः

गोदावरीरोधसि देवभाषामातुः सकाशात् समवाप्य जन्म ।
वत्सा महाराष्ट्रसरस्वतीयं बभूव संपृक्ततमा जनन्या ॥ १ ॥

भूयिष्ठकालो वनवासिनास्या नीतो हि रामेण तटे तटिन्याः ।
पश्चाद् स्वकृत्या भवभूतिरस्मिन् गीर्वाणवाण्यां नवभूतिमाधात् ॥२॥

तत्रैव नैके विबुधाग्रगण्याः स्वमातृभाषाभ्युदयं वितेनुः ।
ज्ञानेशकालादभवत्स गोदातटो महाराष्ट्रगिरो यशोभूः ॥ ३ ॥

निवृत्तिनाथोऽत्र सहानुजेन ज्ञानेश्वरेणासनबन्धधीरः ।
विशुद्धिलेखाञ्च विधूतचिन्तो दध्यौ जगद्व्यापिपरेशमेव ॥ ४ ॥

व्यचिन्तयच्चाज्ञहितेच्छुरज्ञान् कर्तुं महाराष्ट्रगिरैव सुज्ञान् ।
यथात्र लोकव्यवहारवाचा कृतः प्रबन्धोऽज्ञसुखाय हि स्यात् ॥ ५ ॥

ततः परं संस्कृतवाङ्मयस्य महार्घभाण्डारनिकेतनं यत् ।
निगृह्य विप्रैः पिहितं दृढं तद्विप्रेतरोऽन्तर्गमनान्न्यषेधि ॥ ६ ॥

अज्ञैरलभ्यं निधिकोशमेनं सद्यः समुद्धाटितताळकं सः ।
स्वमातृवाक्कुञ्चिकया निवृत्तिः कर्तुं प्रवृत्तः सुलभं जनाय ॥ ७ ॥

विराजतां नोऽप्यभिजातवाचां सिंहासने जन्मवचस्तदेति ।
प्रावर्तयत् स्वानुजमद्वितीयं ज्ञानेश्वरं काव्यविनिर्मितौ सः ॥ ८ ॥

नेवासवासी ससहोदरो हि ज्ञानेश्वरो ज्ञानसुधासमुद्रः ।
गतागतं चाकुरुतैष आपेग्रामं तथाऽऽलन्दिपुरं प्रसङ्गात् ॥ ९ ॥

वर्षत्रयाभ्यन्तर एव धीमान्निवृत्तिनाऽयं सततं प्रदिष्टः ।
ज्ञानेश्वरीं नाम कृतिं समाप्य संप्राप सिद्धिं परमामपूर्वाम् ॥ १० ॥

योऽभूत्तदा पञ्चदशाब्दकल्पश्चास्पृष्टतारुण्यदशः कुमारः ।
स प्रौढविद्यावयसां बुधानां दुष्प्रापमासादितवान्यशो हि ॥ ११ ॥

"विलङ्घ्य संसारमहाप्रवाहं मया गृहीतश्च विवेकमार्गः" ।
इति ब्रुवन् बालकविर्विवेकाद् व्याख्यात्सुपद्यैः सरसैः प्रबन्धम् ॥१२॥

श्रुत्योपदिष्टं यदवश्यवेद्यं तदात्मतत्वं यदनादि नित्यम् ।
यो वेत्ति सत्यं ह्यनृताद्विविक्तं कल्काद्विमुक्तः स भवेद्विवेकी ॥ १३ ॥

प्रदाय बोधं समराङ्गणे श्रीकृष्णोऽर्जुनाय व्यथितात्मने प्राक् ।
विवेकजुष्टामवदद्गिरं तं 'यदिष्यते तत्क्रियतां त्वये'ति ॥ १४ ॥

अतस्तदेतत्प्रभुगीतरत्नं विवेकदायित्वगुणोपपन्नम् ।
सुदीर्घकालात् प्रियमादृतं च निरन्तरं सुप्रथितं त्रिलोक्याम् ॥ १५ ॥

आसन्नपास्ता वनिताश्च शूद्रा गीतार्थसारश्रवणाच्चिराद्ये ।
'भावार्थ'मेभ्यः प्रकटं विधातुं सु'दीपिका' या विदुषा कृतासीत् ॥१६

सेयं महाराष्ट्रगिरा निबद्धा रसान्विता श्रोत्रमनोहरा च ।
आह्लादभूता मितशिक्षितानां विवेकसारं विवृणोति सर्वान् ॥ १७ ॥

आदौ विवेकामृतवर्षिणीं स्वां कृतिं यथा वर्णयति प्रहृष्टः ।
तथास्य काव्यस्य मनोज्ञदृश्यं विस्तीर्णमाविष्कुरुते मनस्वी ॥ १८ ॥

"मथ्नन्महाभारतदुग्धसिन्धुं रसामृताढ्यं च निधिं मणीनाम् ।
द्वैपायनः प्रादुरभावयच्छ्रीगीताभिधानं नवनीतमीशात् ॥ १९ ॥

"तद् ग्रन्थरूपं नवनीतमग्नौ विचाररूपे सुचिरं प्रताप्य ।
सुस्वादु चामोदयुतं जनानां मया कृतं ज्ञानघृतं सुपेयम् ॥ २० ॥

"विचक्षणापेक्ष्यतमः परेशसाक्षात्कृतेर्योऽनुभवो भवेऽस्मिन् ।
तत्साधनं स्वादु घृतं क्षमेत पातुं सुपूतं विमलान्तरात्मा" ॥ २१ ॥

श्रोतॄननथैतस्य भृशं समीक्ष्य वदन् स्वमुद्दिश्य पदैर्मनोज्ञैः ।
विनम्रवृत्तिं हृदयंगमां स्वां स ज्ञानदेवः कविराड् व्यनक्ति ॥ २२ ॥

अथादितो बालकविर्विलिख्य दिने दिने निर्मितपद्यगुच्छम् ।
अग्रे स्थितस्यात्मगुरोः पुरस्तात्पपाठ सच्छ्रोतृगणस्य सर्वम् ॥ २३ ॥

प्रश्नानमीषां सरसप्रबन्धे निवेशयंश्चापि निजोत्तराणि ।
प्रावर्तत ग्रन्थमिमं प्रणेतुं तयैव रीत्या च समापयत्सः ॥ २४ ॥

ग्रन्थावसाने पुनरुक्तवान् यद् "वेदः समृद्धः कृपणं तु गुप्तम् ।
"त्रैवर्णिकेभ्यो यददान्निधिं स्वं शूद्रान्त्यजस्त्रीस्तु बहिश्चकार ॥२५॥

"संसारसंतापजुषाममीषां वेदे न कुत्राप्यवकाश एव ।
वैक्लव्यमेतद् व्यपनेतुमेषा गीता व्यधाय्याहृतवेदसारा" ॥ २६ ॥

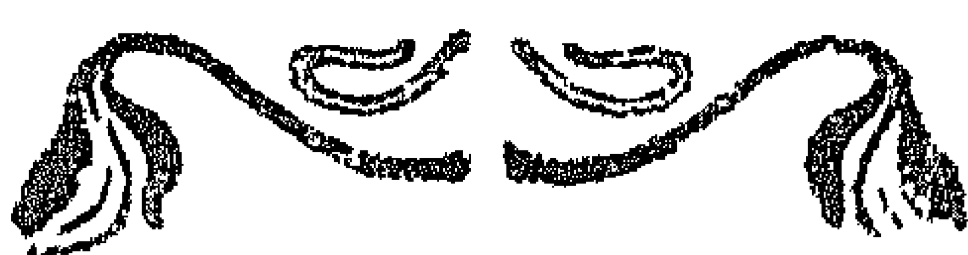
यत्सूक्तिरत्नं समुदीरितं प्राग् व्यासेन तत् प्राकृतलोककर्णम् ।
प्रसाधयेद्देशगिरा समस्तं ज्ञानेश्वरीति प्रणयात् प्रणीता ॥ २७ ॥

सन्देहनिर्मोकपथप्रदर्शिनि प्रबन्धरत्ने बहुभिर्द्विजैः श्रुते ।
तस्थुर्जनास्तान् परिवृत्य सोदरांश्चमत्कृता अद्भुतकाव्यसंपदा ॥ २८ ॥

विप्रैः समग्रश्रुतिपारगैः प्राग् विभ्रंशितो ब्राह्मणसंस्कृतेर्यः ।
ज्ञानेश्वरस्तस्य पदाब्जरेणुस्पर्शेन पूतं विविदुः स्वमेते ॥ २९ ॥

पारावारो नवरससुधासंप्लुतो ह्लादकारी ।
शब्दार्थानां ललितललितालङ्कृतीनां च कोशः ।
सोऽयं ज्ञानेश्वरकृतमहाकाव्यरत्नप्रबन्धः ।
ग्रन्थाकारो निखिलजनताप्रेमपात्रं बभूव ॥ ३० ॥

इति श्रीक्षमादेव्याः कृतौ श्रीज्ञानेश्वरचरिते ग्रन्थनिर्माणं नाम षष्ठः सर्गः



॥ श्रीज्ञानेश्वरचरितम् ॥

सप्तमः सर्गः

ज्ञानदेव उदितांशुमत्प्रभस्तीर्थसेवनकुतूहली भृशम् ।
पूतपण्ढरपुरं प्रति व्रजन्नामदेवकविमासदत्पथि ॥ १ ॥

तस्य चारुवदनं निरूपयन् वाक्सुधां श्रुतिमनोहरां पिबन् ।
कौतुकादुदितरोमहर्षणो नामदेव उपगूढवानमुम् ॥ २ ॥

पर्यवस्यत समागमस्तयोः सौहृदात् प्रणयभावबन्धने ।
ज्ञानदेवसहितश्चलन् कविः ख्यातवानटनवृत्तमात्मनः ॥ ३ ॥

पादयोस्तदनु बालयोगिनो नामदेव उरुधीर्न्यधाच्छिरः ।
वाक्पटुश्च वरपद्यमालया स्वागतं सविनयोऽकरोद्यथा ॥ ४ ॥

"हन्त तेऽद्य शुभदर्शनेन मे जीवितं सुफलितं न संशयः ।
स्वं च धन्यमिह चिन्तये भृशं पाण्डुरङ्गशुभदर्शनादिव ॥ ५ ॥

"बद्धमोहमृगतृष्णिकाञ्जनात्त्रक्षितुं निपतितान् भवोदधौ ।
क्ष्मातलं त्वमवतीर्ण इत्यहं मन्दधीस्तव पदाब्जमागतः ॥ ६ ॥

"अद्य वो मयि कृपादृगीदृशी पातितेति सुखवृष्टिरागता ।
नामदेव इह वः पदाश्रयात् संतरिष्यति भवापगामि"ति ॥ ७ ॥

ज्ञानदेव इति तामुदीरितां नामदेवकविना गिरं शुभाम् ।
संस्मरन् द्विगुणितादरो ददौ चारुपद्यमयमुत्तरं यथा ॥ ८ ॥

"श्रूयतां यदिह वच्मि सत्यवाक् त्वं विभोरसि महानुपासकः ।
जन्मतस्त्वमसि भक्तिभाक् सखे पावने हरिपदाम्बुजे दृढम् ॥ ९ ॥

"प्रेमसंप्लुतसुखैकपायिनो वासनान्तरविमुक्तचेतसः ।
धन्यमेव तव जीवनं सखे धन्यधन्यमपि ते कुलं महत् ॥ १० ॥

"तीर्थदेशसमुदायमीक्षितुं भूतलस्थमभिलाषिणा मया ।
त्वत्समागमसुखं हि वाञ्छितं सार्थकं च मम जीवितं भवेत् ॥ ११ ॥

"एवमुत्सुकमनास्त्वया सखे संगतोऽस्मि कुरु मे मनोरथम् ।
तत्प्रयाणसुतिथिर्विचिन्त्यतां" ज्ञानदेव इति याचते स्म तम् ॥१२॥

तीर्थपर्यटनवाञ्छितं सुते पैतृकं भवति बालयोगिनि ।
संस्क्रियोद्भवति पूर्वजन्मनः प्रायशो हि सहजा महात्मनि ॥ १३ ॥

ज्ञानदेवकविवर्यनिर्मितश्रेष्ठकाव्यरचनावशो जनः ।
लब्धवर्णमभितः सहस्रशः पर्यवेष्टयदमुं प्रतिस्थलम् ॥ १४ ॥

मण्डलं तदभवत्तपस्विभिः संप्लुतं च महितैर्मुमुक्षुभिः ।
ज्ञानराजि परमादराहृतं विष्णुमूर्तिमिव तं स्तुवत्परम् ॥ १५ ॥

ज्ञानदेवमथ यात्रिकव्रजस्तत्प्रभृत्यकलयन्निजं गुरुम् ।
ज्ञानपण्ढरपुरयोश्च विठ्ठलज्ञानदेवचरितं जगौ जनः ॥ १६ ॥

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स नामदेवादिभिरन्वितः सन् ज्ञानेश्वरोऽटन् बहुदेशभूमौ ।
पुरस्कृतो दृष्टबहुप्रसङ्गः प्रयागमायात्तदनूज्जयिन्याम् ॥ १७ ॥

श्रीमुद्गलाचार्य इति प्रतीतः कश्चित्तपस्वी महितः पुरेऽस्मिन् ।
आसीन्महायज्ञविधौ प्रवृत्तो विद्वज्जनोऽभूत्समुपस्थितोऽत्र ॥ १८ ॥

अर्थाग्रपूजास्पदमत्र कः स्यादभ्यर्चनीयः पुरुषो गरीयान् ।
इत्युत्कटो वादविवादजन्यो यज्ञे जनानां कलहः प्रवृत्तः ॥ १९ ॥

विचिन्त्य युक्तिं कलहोपशान्त्यै स याज्ञिको विघ्ननिवारणेच्छुः ।
करे करेण्वाः समुपस्थितायाः निधाय पुष्पस्रजमभ्यधात्तान् ॥ २० ॥

शिरोधरां यस्य सुमस्रजेयं निजेच्छयाऽलंकुरुते करेणुः ।
विराजतामग्रपदे स एव यज्ञेऽत्र वित्तेति विनिश्चयो मे ॥ २१ ॥

सा हस्तिनी हस्तगृहीतमाला गवेषमाणा पुरुषं महान्तम् ।
इतस्ततो मन्दगतिश्चचाल पार्श्वद्वयस्थं जनमीक्षमाणा ॥ २२ ॥

यथावरुद्धाऽथ करेणुरेषा व्यलोकयद्यावदियं बहिस्स्थान् ।
ज्ञानेश्वरादिप्रमुखान् व्रतीन्द्रानुपस्थितान् यज्ञविधिं दिदृक्षून् ॥ २३ ॥

सा दृष्टमात्रस्य समीपमेत्य ज्ञानेश्वरस्याथ विधूतमाला ।
न्यधान्महेड्यस्य शिरोधरायां यथा रघोरिन्दुमती विवोढुम् ॥ २४ ॥

तच्चेष्टितं वीक्ष्य गजप्रियायाः 'श्रीपुण्डरीकेष्टवरप्रदाय ।
नमो नमः श्रीहरिविठ्ठलाय' व्यश्रूयतोच्चैरिह गर्जनेति ॥ २५ ॥

निर्वर्तिते यज्ञविधौ सुहव्यं ज्ञानेश्वरोऽभोज्यत पूजनार्हः ।
विश्वेश्वरेणेति जनस्तदाह किं नाम भक्ते स विभुर्न कुर्यात् ॥ २६ ॥

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भ्राजते स्म च तदा मुनिर्महाराष्ट्रमण्डलभुवि स्वतेजसा ।
चाङ्गदेव इति विश्रुतो महान् रूपवानधिपतिर्मनीषिणाम् ॥ २७ ॥

वेद वेदनिवहं कलाचयं धूर्जटेश्च कृपया च योगतः ।
आचतुर्दशशताब्दमेव हि प्राणादित्युदभवज्जनश्रुतिः ॥ २८ ॥

तापिरोधसि तपः किलाचरन्नद्भुताः स विदधौ चमत्कृतीः ।
लीलया समचलद्यथा जले लम्बितो हुतभुजि स्थितश्चिरम् ॥ २९ ॥

केवलं न शतशो मुमूर्षवो रक्षिता अपि गतासवोऽन्तकात् ।
तेन वत्सरशतं चिकित्सिता रोगिणो बहुपरोपकारिणा ॥ ३० ॥

कश्चन प्रति यियासुरेकदा तीर्थमध्वनि ययौ तदाश्रमम् ।
तत्पुरोऽकथयदद्भुतं च तद्देवाङ्महिपवृत्तमीक्षितम् ॥ ३१ ॥

योगशक्तिरियती विलक्षणा न व्यलोकि न पुरेह विश्रुता ।
श्रीमुकुन्द इव पूज्यतेऽखिलैर्ज्ञानदेव इति यात्रिकोऽवदत् ॥ ३२ ॥

विस्मितः स विनिशम्य तां कथां चाङ्गदेव उदितोदितोऽप्यभूत्।
बालयोगिनमवेक्षितुं जना उत्सुका नवमिवोडुपं भृशम् ॥ ३३ ॥
आत्मयोगबलदर्पवानसौ प्रेप्सया परिचयस्य योगिनः।
पत्रलेखनविधौ समुद्यतो रुद्धहस्त इव च क्षणं स्थितः ॥ ३४ ॥
अन्त एष परिपार्श्ववर्तिनां पत्रमक्षरविवर्जितं ददौ।
ज्ञानदेवकवये प्रदीयतामेतदाश्विति समादिशन्नमून् ॥ ३५ ॥
तन्निदेशकरणोद्यतांस्तदालन्दिमास्थितमुपस्थितांश्च तान्।
पत्रिकार्पणविधेश्च पूर्वतो ज्ञानदेवमुनिराडुदैरयत् ॥ ३६ ॥
'चाङ्गदेवगुरुभिर्विलक्षणं प्रेषितं किमिति शून्यपत्रकम्'।
पूर्वमेव विदिताशयः सुधीरित्यमुष्य च विसिष्मिये जनः ॥ ३७ ॥
तत्स्वसाथ धृतशून्यपत्रिका प्राह सस्मितममून् कनीयसी।
किं चतुर्दशशतं समाः श्वसन् शून्य एव भवतां गुरुः स्थितः ॥३८॥
कौतुकाद्धसति सोदरत्रये पत्रवाहकजने पुरःस्थिते।
चाङ्गदेवसुकथा निवेदिता योगशक्तिविषया निवृत्तिना ॥ ३९ ॥
आदिदेश तदनु प्रियानुजं वत्स भो रचय चारुपत्रिकाम्।
ब्रह्मरूपविदसौ भवेद्यथा स्याच्छतायुरपि गर्ववर्जितः ॥ ४० ॥
अग्रजस्य च निदेशतोऽलिखत्पञ्चषष्टिमितपद्यमालिकाम्।
ज्ञानराड् जगति विश्रुतां ततः प्राहिणोत्प्रवयसं गुरुं प्रति ॥ ४१ ॥
ज्ञानदेवरचितं विना श्रमं तं प्रबन्धमवलोकयन्मुहुः।
ज्ञातवान् नहि मनागपि त्रयीपारगोऽपि स शतायुरञ्जसा ॥ ४२ ॥
भूसुरो जनितदर्शनस्पृहो ज्ञानदेवमनतीतशैशवम्।
चाङ्गदेव उपयातुमादरान्निश्चिकाय परिवारसंगतः ॥ ४३ ॥

चतुर्दशशताब्दिकः परमवैभवो दीप्तिमांश्-
चतुर्दशशतेन यः परिवृतः स्वशिष्यैस्तदा।

धृतोरगकशोऽकरोत्सुखद्वाहनं द्वीपिनं
यथौ पुरमधिष्ठितं सह च योगिना सोदरैः ॥ ४४ ॥

आससाद परिवारयुग्यदाऽऽलन्दिपल्लिमवदत्स्वपार्श्वगान् ।
'ज्ञानदेवमुपगम्य चोच्यतामागतोऽहमभियोक्तुमित्यतः' ॥ ४५ ॥

यावदेव स सहोदरैः सह ज्ञानदेव उपविष्टवान् सुखम् ।
भग्नभित्त्युपरि तावदागताः पार्श्वगाः प्रवयसा नियोजिताः ॥ ४६ ॥

ज्ञानदेव उदितोरुकीर्तिभाग् बोधितोऽथ सहसाऽऽगमं मुनेः ।
'चाङ्गदेवमुनिसत्क्रियाकरः शीघ्रमस्य पुरतो व्रजाम्यहम्' ॥ ४७ ॥

एवमात्मनि विचिन्त्य भित्तिकां व्याहरत्स्वयमितोऽपि नाचलन् ।
'गम्यतामपि पुरः सुभित्तिके पूजयेयमुचितं महामुनिम्' ॥ ४८ ॥

उक्तमात्र इति बालयोगिना तत्प्रभावसुबलप्रणोदिता ।
भित्तिराशु धृतसर्वसोदरा जङ्गमेव हि चचाल नीरवम् ॥ ४९ ॥

वीक्ष्य संमुखमुपायतीं च तामूढसोदरचतुष्टयां व्रती ।
नष्टदृग्बल इवास्थितः क्षणं लुप्तवाक् शिथिलिताङ्गयष्टिकः ॥ ५० ॥

तदनु जरठो निक्षिप्य द्राग् भुजंगकशां करा-
दवनिमपतत्सोज्झम्पं च क्षणान्मृगपृष्ठतः ।
बहुलशतवर्षीयः स्वल्पायुषः पदनीरजे
सुदृढमधरग्रावाच्छिष्या स्थिताः सुजडीकृताः ॥ ५१ ॥

भित्तितुङ्गशिखरादधः सरन् ज्ञानदेव इह कृत्यवित्तमः ।
पृष्ठलोचनशिरः परामृशद्योगिनः स्वकरपल्लवेन सः ॥ ५२ ॥

यो रराज सुचिराद् गुरोः पदे मानितो भुवि परःशतैश्च यः ।
सोऽपि तत्प्रभृति बालयोगिनः शिष्यभावमुररीचकार सः ॥ ५३ ॥

भुक्तसर्वसुखमाश्रमेऽवसद्यश्चतुर्दशशतं महत् ।
शिष्यवृन्दमवहेलया युतं दुःखमाप गुरुचेष्टितेन तत् ॥ ५४ ॥

सोऽपि बालगुरुणाऽत्र संगतः शिष्यवृन्दमपहातुमैहत ।
दीर्घसंगमवशात्तु नाशकत् स्वाश्रमादनुचरानपोहितुम् ॥ ५५ ॥
तावदेष नवबालसद्गुरुं 'पञ्चषष्टिविवृतिं कुरु प्रभो' ।
इत्ययाचत पुनः पुनस्त्वसौ प्रार्थनां कथमपि न्यधारयत् ॥ ५६ ॥
'भोः पितामह तवानुगेषु चेत्कोऽपि यः स्वगुरुभक्तिनिष्ठितः ।
अर्पयेत्स्ववपुषा बलिं तदा पञ्चषष्टिविवृतिर्विधास्यते' ॥ ५७ ॥
तेन बालमुनिनोक्तसूचनां तां निशम्य सुपुरातनो मुनिः ।
ओमिति प्रतिवचः प्रदाय च व्याजहार निजपार्श्ववर्तिनः ॥ ५८ ॥
'यः स्वदेहमुपहर्तुमिच्छति प्रीतये मदनुगेषु मत्कृते ।
प्रातरेष उपयातु मां ध्रुवं शुद्धधीर्भयविवर्जित' इति ॥ ५९ ॥
तं विलक्षणनियोगमात्मनः सद्गुरोरथ निशम्य पार्श्वगाः ।
निर्ययुर्निभृतमाश्रमादमी निद्रिते प्रवयसि स्थिते निशि ॥ ६० ॥
यावदेष उषसि प्रबोधितो विस्मयात्स्थविर आस्थितोऽचलः ।
शून्यमाश्रममिमं विलोकयन् बान्धवैः पितृवनं यथोज्झितम् ॥ ६१ ॥
जीवनस्य च स एकतः शुचा मोघतामतितरां व्यचिन्तयत् ।
अन्यतः प्रमुदितान्तरोऽभवज् ज्ञानदेवसहवासचिन्तने ॥ ६२ ॥
मुच्यमान उरगैरिवानुगैः पञ्चषष्टिसुरभिस्रजस्ततः ।
पायिताऽमृतरसः कवीन्दुना भूयमोदत यतिः पुरातनः ॥ ६३ ॥

'बधिरमिव चिरं यद् दिव्यवाचोऽनभिज्ञं
श्रवणयुगलमेतन्नीतमद्यैव शुद्धिम्' ।
इति बहुलवचोभिश्चाङ्गदेवश्चकार
स्तवनमतिविनीतो ज्ञानदेवस्य गाढम् ॥ ६४ ॥

इति श्रीक्षमादेव्याः कृतौ श्रीज्ञानेश्वरचरिते श्रीचाङ्गदेवदर्पापहरणो
नाम सप्तमः सर्गः

॥ श्रीज्ञानेश्वरचरितम् ॥

अष्टमः सर्गः

ज्ञानेश्वरीं नाम महाप्रबन्धं श्रीकृष्णगीतान्वयभाष्यरूपम् ।
निर्माय निःशेषरसात्मकं स्वां गिरं कवीन्दुर्नितरां सिषेवे ॥ १ ॥

शृङ्गारशान्तौ च रसौ निवेश्य माधुर्यवैशिष्ट्यमपि प्रशस्तम् ।
प्रदर्श्य भावोन्नतिमप्यपूर्वां ज्ञानेश्वरस्तं व्यदधात् प्रबन्धम् ॥ २ ॥

संग्रथ्य मालां पदपुष्पयुक्तां सदर्थगन्धां मधुरां कवीन्द्रः ।
जितामृतास्वादरसप्रपूर्णां लोकोपकारार्थमभूद्यशस्वी ॥ ३ ॥

तां पद्यमालां सरसामधीत्य वाक्संपदः कोशवरं महत्याः ।
गीर्वाणभाषाकुशला अपि स्युर्नतोत्तमाङ्गा इति किं विचित्रम् ॥ ४ ॥

वाक्संपत्तौ धनपतिमयं ज्ञानदेवो महात्मा
भावोन्नत्यां हिमगिरिशिरो रीतिगाम्भीर्यतोऽब्धिम् ।
जित्वा स्यन्दाद्रसगुणमयात्सौरभे पारिजातं
मेघं चार्थध्वनिवितरणेऽभूत्समस्तोत्तमात्मा ॥ ५ ॥

समाप्तदीर्घाटनतीर्थयात्रो निवृत्तिना ज्ञाननिधिः प्रदिष्टः ।
बोधामृतस्यन्द्यमृतानुभूतिनामप्रबन्धं विदधे स धीमान् ॥ ६ ॥

प्रज्ञासमुत्कर्षमिदं सुकाव्यं ज्ञानेश्वरस्य प्रकटीकरोति ।
लोकोत्तरामस्य विचारशक्तिं प्रगल्भतां विस्मयदां च तर्के ॥ ७ ॥

अद्वैतसिद्धान्तमिहानुरुध्य निबद्धकाव्ये कविशेखरेण ।
आमूलमान्तं गिरिजाष्टमूर्त्योरद्वैतभावः प्रतिपाद्यतेऽस्मिन् ॥ ८ ॥

यथा हि हेतुः प्रकृतिर्जगत्या नास्त्येव भिन्ना पुरुषाद्विधातुः ।
विश्वस्य मातापितरावुभौ तावद्वैतभावं भजतः सदैव ॥ ९ ॥

समर्थयामास कवीन्द्र एतदद्वैततत्वं ह्युपमावचोभिः ।
एको हि गन्धः कुसुमद्वयस्य प्रदीपयोरेकरुचिर्यथैव ॥ १० ॥
ओष्ठावुभौ संगमितौ ब्रुवाते पृथङ् न दृष्टी नयनद्वयस्य ।
तथेशदेव्यौ सृजतो जगन्ति साद्वैतभावाविति निश्चितं हि ॥ ११ ॥
स सच्चिदानन्दपदत्रयस्य सत्ताप्रकाशात्मसुखार्थकस्य ।
अन्वर्थतां हि प्रतिपाद्य स्पष्टं तदीश्वरार्थं विवृणोत्यपूर्वम् ॥ १२ ॥
किं ज्ञानमज्ञानमिति प्रमेयं विवेचितं तेन निजप्रबन्धे ।
ज्ञानं परं यत्र निरन्तसौख्यं तत्रेति नैजानुभवं जगाद ॥ १३ ॥
न स्यात्तदज्ञानभयं परेशज्ञानोदये ध्वस्तसमस्तबन्धे ।
संस्थापयामास कुशाग्रबुद्धिस्तत्वज्ञ एतज्जगतीह तत्वम् ॥ १४ ॥
मनोहरामष्टशतेन पद्यैः कृतिं शुभां ज्ञाननिधिः प्रणाय्य ।
भूयश्चमत्कारकरार्थजातैश्चकर्ष चेतो विदुषां समेषाम् ॥ १५ ॥
समुत्सुका वागमृतस्य पाने ज्ञानेश्वरं पौरगणाः समीयुः ।
मरन्दबद्धाशमिलिन्दवृन्दं सुजातिपुष्पाणि यथोपयाति ॥ १६ ॥

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कुतूहलान्नित्यमुपागमिष्यज्जनस्य संगं परिहर्तुकामः ।
जीवन्मुमुक्षुः परमे समाधावधत्त धीरो धिषणां स आशु ॥ १७ ॥
ज्ञानेश्वरः पण्ढपुरोत्सवेऽसौ समागतः सज्जनमण्डलेन ।
निवेद्य तस्मै स्वमतिं समाधौ न्यधात्तदन्तः परमार्तिशूलम् ॥ १८ ॥
इन्द्रायणीनिर्झरिणीतटेऽभूत्सिद्धेश्वरस्यायतनं पवित्रम् ।
तद्वामतोऽज्ञीरतरोरधस्तात्स कारयामास गुहां निगूढाम् ॥ १९ ॥
दिने बुधे कार्तिककृष्णपक्षे च द्वादशे दुर्मुखनाम्नि वर्षे ।
विज्ञातवृत्ताः सुजनाः समन्तात्समागता अन्तिमदर्शनोत्काः ॥ २० ॥

श्रीगौरकुम्भारमुखाः सबाष्पाः स्थिता विनिद्रा व्यथिता निशायाम् ।
सुहृन्मणिर्ज्ञाननिधेश्च तावच्छ्रीनामदेवोऽविरतं रुरोद ॥ २१ ॥

संशोधिते कन्दरभूतलेऽस्मिन् सुगन्धिधूपेन च नामदेवः ।
प्रचण्डशोकानिलकम्पमानो रात्रौ हरेः कीर्तनमन्वतिष्ठत् ॥ २२ ॥

त्रयोदशीपुण्यतिथौ गुहायां पर्णैस्तुलस्याः परिभूषितायाम् ।
कृष्णाजिनाच्छादितविष्टरायां समुत्थितो ज्ञाननिधिर्विविक्षुः ॥ २३ ॥

सुसज्जितेऽस्मिन्नथ कन्दरान्ते प्रवेक्ष्यति ज्ञाननिधौ च सद्यः ।
श्रीविट्ठलो देव इतःसमायात् सरुक्मिणीकोऽस्य दिदृक्षया हि ॥२४॥

कराम्बुजेन प्रभुपाण्डुरङ्गः कृत्वा लसत्कुङ्कुमभालमेतम् ।
प्रसाधयामास तदीयकम्बुग्रीवामपि प्रेमभरेण माल्यैः ॥ २५ ॥

प्रदक्षिणीकृत्य समाधिमाराद् यावत् स योगी पुरतः स्थितोऽस्य ।
गृह्णन् करं तस्य जगाद तावत् प्रेमातिरेकाज्जगदीश्वरस्तम् ॥ २६ ॥

'श्रेयस्त्वयाऽनन्तमलाभि वत्स प्रयासितात्मासि जगद्धितार्थम्' ।
अश्रावि तावज्जयघोष उच्चैः सतां समूहस्य बहिः स्थितस्य ॥ २७ ॥

निवृत्तिना तस्य करो गृहीतो वामस्तथा दक्षिण ईश्वरेण ।
तस्यां गुहायां परिकल्पिते प्राक् पीठे समाधेरुपवेशितश्च ॥ २८ ॥

अथ स मुनिवरेण्यस्त्रिर्नमस्कृत्य ताभ्यां
कुवलयमिव रात्रौ संमिमीलाक्षियुग्मम् ।
तदनु पिहितवन्तौ द्वारमेतौ समाधे-
र्यदुपरि सुमवृष्टिः साधुवृन्दैः कृताऽभूत् ॥ २९ ॥

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प्रथमनववादिनेषु प्राचलन् कीर्तनानि
प्रतिदिविषदगारं ब्रह्मविद्भिः कृतानि ।
प्रचलति परिपाटी षट्शताब्दोत्तरं सा
प्रतिसममधुनापि ज्ञानदेवार्चनार्थम् ॥ ३० ॥

एकादश्यां शुभतमतिथौ शुक्ल आषाढमासे
सर्वे वर्षे सुमहितमुनेर्ज्ञानदेवस्य मूर्तिः ।
भास्वद्रत्नोत्खचितशिबिकास्थापिता हस्तदीपैर्
दीप्ताऽऽलन्द्याः पथि किल नतैः पूज्यते लोकवृन्दैः ॥ ३१ ॥

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ब्रह्मसंनिधिमुपेयुषो मुनेर्वत्सरे गतवति स्थिरान्तरौ ।
भ्रातरौ च भगिनी त्रिविष्टपं पुण्यराशिपरिपाकतो ययुः ॥ ३२ ॥

इति श्रीक्षमादेव्याः कृतौ श्रीज्ञानेश्वरचरिते समाधिप्रवेशो नामाष्टमः सर्गः ।

॥ श्रीज्ञानेश्वरचरितं समाप्तम् ॥



LIFE OF SRI JNANESHVAR

CANTO I

1. Six hundred years ago, there lived one who was respected by the wise and the ignorant—by the learned and the simple—alike. His name was Jnaneshvar—King of Jnanis (the wise) and He was an Incarnation of Visnu (Divine Wisdom). His life-story I am tempted to venture upon singing, of low intellectual calibre as I am, just as a sparrow would set forth to fly high up in the air in order to reach the Sun.

2. While still a boy, he mastered the Vedangas (accessory sciences of Vedic Culture); then he imparted to the world the pure and sure path of Devotion. People who thirst for learning, are delighted with the fountain of his poetic nectar. Here I humbly begin to describe the great man's work.

3. In the South, on the Godavari, there is a thinly populated ancient village known as Apegaon, about sixteen miles from Paithan.

4. In this village there lived a rich and noble Brahman family, with the hereditary occupation of collecting the village revenue.

5. To this family belonged Govindpant, Jnaneshvar's grandfather, who followed the honest living of his ancestors and kept his family contented.

6. His son was said to have been born by the favour of the Mother of the Vedas (Gayatri), which he always chanted with devotion and constancy.

7. That son, Vithal by name, was Jnaneshvar's father, whose poverty-stricken life would evoke everybody's respect and melt his heart with sadness.

8. His life, as Poet Namdev later remarked, was given from his very birth to renunciation, which, however, was not a blind one but pure and informed with discrimination.

9. At the appropriate time—at the age of seven—for a Brahman boy, his learned father performed his thread ceremony and taught him the Gayatri hymn which is as fruitful as the Kalpa-tree (mythical wishing-tree).

10. His highly learned maternal uncle lived at Paithan; he, out of fondness for his Sister, brought dear little Vithal home for studies.

11. Soon he became clever at Sanskrit; and when he had completed his education he humbly asked his parents' permission to visit places of pilgrimage.

12. It was an ancient custom for boys to go on pilgrimage after finishing their studies; so that, meeting good people on their journey, they might improve their culture.

13. With his elders' permission, Vithal set out from home ever thinking of Sri Hari and singing His praises at each step on the way.

14. Wishing first to see the figure of Mukund, the fountain of peace to the world-oppressed, he went to Dwaraka, and thence to other holy places like Pindaraka.

15. He was most delighted to see the sacred Madhav-Tirth in the City of Sudama, where Rukmini and Madhav (Sri Krishna) were married.

16. He felt exalted to visit the Holy Bhaluka shrine where Ishvara (Sri Krishna) cast off His human form.

17. Even after long he was reluctant to leave the spot. Then he set forth on foot and in due course reached Śapta-Sringa (near Nasik), untired after the long journey.

18. Bathing in the Godavari, he never even dreamt that on its banks his son would one day revive the Bhagwat religion, or that he (the son) would have his Samadhi (living burial) there.

19. Nor did he foresee that the three-eyed God (Siva) was going to be his son, a knower of three Kalas (past, present and future), and the foremost of Devotees like the moon amidst stars in the sky.

20. It seemed as if God Tryambak, inundated with showers of the boy's love, and pleased with his sincere renunciation, which was the outcome of a keen sense of discrimination, descended in this family.

21. Thus Vithal, with his mind fixed on Hari, and always singing His praises, reached the well-known town of Alandi on the banks of the Indrayani.

22. The moment that he touched the water of the river, sprouts of future happenings were put forth. Did he guess then what unbearable sufferings were in store for him ?

23. Did he imagine that his son would be the author of such remarkable works as the Jnaneshwari, the foremost leader in the development of Marathi literature, and a preceptor who would be immediately understood even by the ignorant ?

24. It was neither chance nor choice that brought the youth to Alandi, but it was the Lord Almighty, the Regulator of the world, that directed his steps there.

25. No sooner did the young boy set foot joyously on the outskirts of the town that morning, than his Destiny ran ahead of him, ushering him as it were, as the dawn ushers in the rising sun.

26. The foremost waves of the sea flow swiftly ahead as if to make way for higher ones coming from behind.

27. This lone traveller was happy to meet kind people on his journey; when he arrived at Alandi, he stayed in an isolated corner of the temple.

28. At that time a learned and highly respected Brahman named Sidhopant lived in the town, following the occupation of collecting land-revenue.

29. He had a wife called Uma, who was very pious and blameless; and they lived happily in their peaceful home.

30. That virtuous couple adorned their family with their past merits, shining in their ashram as did Gauri and Shankara in Kailas.

31. They had a nine-year-old daughter called Rukmini, to be married; since long the father had been in search of a bridegroom, for he wanted to marry her to a learned youth.

32. As the parents had decided to give their daughter to a great scholar, Destiny sent Vithal, God's devotee, to them.

33. After *sandhya*, the boy attended to other daily duties, and then spent the whole afternoon reciting the Vedas.

34. That young devotee of Vishnu, finishing his prayers on the banks of the Indrayani, sat in the sands, listening to the sweet warbling of birds.

35. The news of his profound learning spread from mouth to mouth in the town; and Sidhopant, hearing about it, immediately went to see him in the temple.

36. The Brahman, seeing with curiosity the learned young pilgrim immersed in the study of the Vedas, was overjoyed to converse with him.

37. This man, who was collector of village revenue, said to the new-comer with persuasion: "Let my home shine with your brilliant lustre, young man."

38. Complying with his request gratefully, the boy went to his host's abode on the banks of the river.

39. The Brahmachari lived comfortably in Sidhopant's house, over which his loud recitation of Vedic hymns rained showers of bliss.

40. The householder minutely observed the lad's extraordinary good qualities, and was very happy to think that he would be a suitable bridegroom for his daughter.

41. Some say that he heard a voice at night bidding him: "Give him your daughter without hesitation. Her son will bring your family fame."

42. Next day he invited his well-wishers and in the young man's presence told them about the voice in his dream, and revealed his intention.

43. Hearing his host's words, Vithal replied, "My parents are far away; with their consent, I left on pilgrimage.

44. "I must leave to-day, as I am anxious to visit Rameshvar in the South; what is the use of tying up a wayfarer like me with the bonds of matrimony? It won't lead to mutual happiness."

45. The householder was distressed to hear his guest's humble words, and remained silent for a moment; then he asked him to read the *Purana*.

46. As Vithal slept in the tulsi grove, intending to continue his journey next morning, his Family Deity suddenly appeared in his dream and commanded him:

47. "O Brahmachari, give up your vow of celibacy; the girl who was offered to you the other day will be the mother of an Avatar (Incarnation) of Vishvesvara; accept her hand.

48. "Know that this son will raise your family, and with his brilliance enlighten the world which is immersed in dense darkness.

49. "You have been chosen by Destiny for a divine function, and she will be your partner therein; without her, this Event planned by the Creator cannot take place."

50. He was surprised and delighted to hear the sublime message, and lay awake waiting for the night to end.

51. The youth rose early, and after his morning duties were over, frankly told his host about the command in his dream.

52. Sidhopant, worried as he was about his daughter's welfare, was delighted to hear these sincere words, as a thirsty chatak on hearing the sound of thunder.

53. Greatly thrilled, he said, "Your dream clearly reveals God's will; this destined union of the bride and the bridegroom possesses all the thirty-six merits.

54. Thus, ere long, on a Tuesday, in his parents' absence, the wedding of Vithal and Rukmini was joyfully performed by the bride's parents.

55. Desirous of seeing his father and mother, Vithal took his father-in-law's consent, and proceeded to Apegaon with his bride.

56. The parents were delighted to see their son established as a householder with his wife. The aged couple soon left this world peacefully.

57. Vithal retained the happiness that he had found by chance, always singing praises of Hari. The creeper of God's name steadily climbed up in his mouth. The scholar employed his hours righteously.

LIFE OF SHRI JNANESHVAR

CANTO II

1. Years rolled by, but the couple who longed for children did not have any, and they became very depressed.

2. Vithal had his thoughts steadfastly turned from worldly pleasures; and gradually, he wished to pass on to the fourth Ashram.*

3. Having given up worldly desires, he decided to give up his householder's life and lead a sannyasi's existence, and wanted to go to Kashi soon.

4. Without giving any reason, he asked his wife's permission to go to Banaras. Thinking he was joking, she did not take him seriously at first.

5. Being helpless, she finally told her father about her husband's intention to give up the world; her father came quickly from Alandi, and advised his son-in-law.

6. "You should not think of renunciation before the birth of a child—until the light of the family is born.

7. "You both come with me to Alandi," the elderly man persuaded him affectionately, and Vithal went to his father-in-law's home with his wife.

8. In spite of the old man's advice, Vithal remained bent on Sannyas, thereby greatly distressing his dear ones.

9. Rukmini seeing her husband's desire for renunciation increase, tried to distract him, as Mena had striven to take away Gauri's mind from penance.

10. Determined to carry out his intention, he constantly begged his good wife's consent to go to the Ganga.

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* There are four Ashrams or phases of life: (1) Celibacy, (2) Marriage, (3) Exile or retreat and (4) Complete renunciation.

11. Once, when she was occupied in household duties, he told her he was going to the Ganga; and she, thinking he wanted to go down to the Indrayani, consented.

12. Hearing her answer, Vithal imagined he had been released from his worldly life, and, leaving the house, followed the path ordered by Destiny.

13. Even as a serpent released by a snake-charmer wriggles away swiftly, or a parrot let out of his cage flies quickly, he set forth from home.

14. For two or three days, she awaited his return anxiously, night and day. She had no idea where he could have gone to, and was most worried.

15. The lone pedestrian, clean in his habits, patiently bore many hardships, and reached Prayag; he bathed in the river, and arrived in Banaras utterly exhausted after his journey.

16. At the time, there was in the city a swami called Ramananda, who had hundreds of disciples in the world such as Kabir and others.

17, 18. Soon Vithal stood before him and said tearfully, yet falsely, "I have been released from the bonds of marriage. I am overwhelmed with repentance, and I come to you; my thoughts are nowhere but in God. Pray have mercy on me". The Guru, believing all this, initiated him into the ascetic's life.

19. The young wife, hearing from others that her husband had become a sannyasi in Banaras, was overwhelmed with grief.

20. However, she did not give way to sorrow, but to secure her mind's happiness, undertook severe austerities, like Parvati to whom Shankara was so dear.

21. Always, at dawn, after bathing in the holy waters of the river, she meditated, then went round and round the ashvattha tree, chanting Hari's name.

22. In order to propitiate the Lord, she allowed her body to wither away, taking barely one meal a day, wearing one plait in her hair, not listening to light talk, nor talking to anyone.

23. Thus twelve years elapsed; her body was chaste, her face bright, and she was never weary in spite of her severe penance.

24. Her severe religious life attracted a certain saint called Kapittha; whoever undertakes *tapas* disinterestedly will never be neglected by the Supreme Being.

25. One day Sage Ramananda on his way to Rameshvar on pilgrimage with fifty disciples, broke journey by chance at Alandi.

26. Seeing this lustrous person seated in the Hanuman temple, Rukmini, thinking that he might be some Mahatma, approached him with folded hands.

27. Seeing her bowing, the kind Ramananda blessed her: "O lucky one, may you have an extraordinary son." This delighted her.

28. And she exclaimed, "O Mahatma, how can your words come true? I have been long abandoned by my spouse who went to Kashi and became a sannyasi".

29. "Tell me your story, noble lady," he requested, and she recounted it in full; hearing the description of the missing husband, he guessed who it was.

30. He remembered the Brahmachari, known as Chaitanya Vishrama, who had been to Banaras twelve years before.

31. He asked her who was supporting her, and when she told him her parents were looking after her, he straightway accompanied her to their house.

32. Hearing about the son-in-law from her father, Ramananda concluded that the sannyasi at Kashi must be the young woman's husband.

33. "He who deserts his wife and takes to sannyas is most censurable", thought the swami; then the father said, "Now do tell us what you are going to do about it".

34. "Not only is the youth blameworthy whom I initiated into sannyas twelve years ago, but I myself have lost all merit gained by penance", remarked the sage.

35. Then, interrupting his pilgrimage to Rameshvar, the ascetic immediately left Alandi with the girl and her parents, and reached Banaras.

36. After settling the Brahman couple and their daughter somewhere, the angry Guru went to his ashram, and approaching Chaitanya Vishram threatened him severely.

37. "I have come from Alandi to-day; tell me your whole history"; Vithal trembled with fear at the very mention of the name of the town.

38. He had hardly recounted his life-story and fallen at the feet of his preceptor, when his father-in-law entered with his daughter, which increased Vithal's confusion.

39. The Guru commanded, "Take your good wife and return straightway to your householder's life"; and with blessings, he sent all the four back to their town.

40. As Vithal entered Alandi with his wife, people blamed him for giving up the path of renunciation and getting attached to worldly pleasures.

41. The hermit, always beaten with the whip of censure, suffered the blows bravely. Not knowing what Destiny had in store for him, he could not foresee the coming troubles either.

42. Some accused him of licentiousness, others censured Sage Ramananda, while wicked people reviled Rukmini, as they had formerly done the flawless Sita.

43. Ten years elapsed, during which that virtuous pair bore everything courageously, keeping cheerful under the test.

44. As Lord Krishna had said, "He is dear to me who is equally indifferent to praise or blame," what wonder that this couple acting according to these divine words were loved by the Lord?

45. Seeing the wife's long penance, and the husband's truthfulness and other extraordinary virtues, the Lord of wisdom, God Himself, adorned this pure-hearted family.

46. Lord Krishna had also said that one who died before completing Yoga would be reborn in a pure family. May it be that the Yogi was born into this family to justify these words?

47, 48. In the course of six years, Rukmini had four remarkable children with godly brilliance: Nivritti, Jnaneshvar, Sopanadeva, and—the youngest—a charming girl called Mukta, who was an ornament to earthly yoginis, and, ever free from blemish, as bright as a pearl.

49. With their pervasive dazzling brilliance, this group of four—sister and brothers—lighted up every corner of the town, as does the sun by his lustre.

50. Vithal, having lost his sannyasi's status, was soon turned out of society by the Brahmans; though often consoled by elders, he was worried about his future.

51. His father-in-law died, and the poor man, bereft of friends, overcome with misfortunes, and despised by the towns people, spent his days in great sorrow.

52. As also the outcaste's children were spurned by other boys, the householder abandoned his home and lived in the forest outside the town in a thatched hut.

53. With great difficulty did he provide for his family by begging alms in the town. He also taught his two eldest children, until they became very learned.

54. In due course he requested the priests about the thread ceremonies of his sons, but the priests refused; he then humbly begged the Brahmans' Assembly for sanction of the Shastras.

55. "There is nothing in the Shastras to sanction the thread ceremony of a sannyasi's son", they told him bluntly; and he remained at home in great distress.

56. Seeing him despair, his wife consoled him, suggesting that something ought to be done to propitiate their Family Deity.

57. And agreeing with her, he went with his family to Tryambak; there every day he and his wife walked round and round the Brahma Hill until midnight.

58. He had been observing his vow for six months, when suddenly, through the Creator's grace, the Sun of Nivritti's luck rose.

59. One night, as they were returning from their circumambulations, they saw a fierce tiger roaring with hunger prancing towards them.

60. As the Brahman tried to protect his children, Nivritti fled into the forest with fright, and was thus separated from the rest of the family.

61. Running here and there in fright, he moved in the opposite direction, and, coming upon a cave in Anjani Hill, headlong entered it.

62. It would be wrong to say that the boy, having lost his way, came upon the hill by sheer chance; rather would it be truer to say that it was destined to happen so.

63. He had wandered for long, having missed his way—luckily also the path of the worldly forest—and he got the path leading to the holy spot where the pure-hearted Guru lived.

64. For in that cave lived long a sage, Gaininath by name, with his disciples, undergoing severe penance.

65. The sage had matted hair, earrings, a garland of Rudraksha beads round his neck, and a conch-shell adorning his hand, as Nivritti, entering the cave bewildered, saw him.

66. Seeing the lad bent low in greeting, with his body as tender as a leaf, Sri Gaininath was delighted, as Narada had been to see young Dhruva.

67. Although the boy was so young, Gaininath instructed him in the knowledge of the Supreme; neither sex nor age matters when a person is born with divine greatness.

68. After staying in that cave for seven days, being shown the path of Devotion by the Mahatma, Nivritti returned home and relieved his parents' anxiety.

69. Vithal, having completed his vow, was now bent on his sons' thread ceremony; so he again approached the priests to fulfil his wish.

70. "You gave up Sannyas and then begot these sons; so they are not fit for the Vedic investiture", they told him unanimously; and the poor man sobbed out in distress:

71. "It was not for worldly pleasure that I gave up sannyas, but because of the Guru's command; Oh, that innocent children should be penalised for their father's fault!

72. "So tell me how I can be absolved from sin, and be purified, so that my sons may be freed from all blemish, and be respected in Brahman society."

73. He lay prostrate before them, overcome with remorse; yet the Pandits answered, "There is no other way of wiping out your sin, but self-immolation."

74. Vithal heard the merciless decision of those Brahmans, who were well-versed in the Vedas, and promised humbly, "Your order will certainly be carried out."

75. He thought to himself that if he gave up his life, the Brahmans might take pity on his children, that a loving parent should sacrifice his very life, if that would bring good to his sons.

76. Accepting the command, the brave householder told his wife about it; and the unfortunate man planned to leave home while the children would be asleep.

77. Placing the Gita, his greatest treasure, near Jnaneshvar's bed, he, prepared to suffer anything, started from home at night followed by his wife.

78. Thus Rukmini and Vithal, in their children's interest, set out on their last pilgrimage, and reached Prayag; there they threw themselves into the confluence of the Ganga and the Yamuna, treating their bodies as if they were bits of straw.

79. Salvation is attained by dying in the Confluence at Prayag; the Act can confer Salvation, just as the Knowledge of the Supreme can; thus by throwing themselves into the Confluence which wipes out all sins, they soon reached Vishnu's Abode.

LIFE OF SHRI JNANESHVAR

CANTO III

1. At dawn, when the two elder boys were awakened by birds' singing, they soon learned the sudden and sad disappearance of their neglectful parents from the hut.

2. Seeing the Bhagwad-Gita bound in fine silk near his bed, Jnaneshvar soon guessed what his father intended.

3. The good seed of instruction which the father had sown in their mental field, began to sprout forth and later grew into a tree bearing the delicious fruit of writings.

4. The two brothers asked each other, again and again, why their parents, to whom they were so dear, had suddenly vanished, leaving them helpless.

5. Nivritti said finally: "Whatever has been ordained by Providence is inevitable; so it is no use lamenting; we must now consider what we should do".

6. Henceforth the two elder brothers asked Sopan to stay at home and look after the dear little sister, while they went into the town to beg for alms.

7. While the two boys went from house to house begging, the two younger ones at home wept bitterly missing their parents.

8. Wherever in their begging rambles they saw gatherings of men and women, the thought of their parents' probable death completely escaped them, and they looked for them there with eager, wide-open eyes.

9. Hoping that their parents might have gone to the temple, they searched for them all round, and returned home disappointed in tears.

10. In course of time, the children set out for Apegaon to see their relatives, but the wicked relatives prevented them from entering their house on the ground that their father was a fallen man.

11. Not only had they seized the children's father's money, but they had grabbed his house also. This did not, however, sadden the children, who remained cheerful in the thought that the whole world was their home !

12. Jnaneshvar afterwards wrote in his Poem that tne Universe was his abode. To such a firm-minded person nothing can bring grief.

13. Helpless, the four children came back home to Alandi. While the two elder boys went out begging, the third kept his sister amused.

14. As years rolled by, Nivritti, with his heart fixed on God, unconscious even of his body, and happy in his spiritual study, gave up all thought of his thread ceremony and allied matters.

15. Jnaneshvar, the revered of ascetics, being God Himself descended to the earth to see to the due performance of the duties ordained by Himself for the different castes and stages in life, regarded the Thread Ceremony as most desirable for the highest of castes (the Brahman).

16. "The sacred thread ceremony is essential for Dwijas", so saying again and again, he sought the help of the Town Council of Brahmans. Said he respectfully:

17. " Whether one likes or not what the Vedas say, it is not for the wise to counter it; just as lightning cannot brighten the sun, nor can a lump of earth be changed into gold."

18. The excellent work, Jnaneshvari, explains the secret of the Gita taught of old by the All-Merciful Lord Krishna for people's good.

19. The poets Mahipati, Madhav, and Namadev have each in his own book detailed the amusing discussion that took place between the three brothers.

20. Nivritti said : " I have no thought for family or caste : I have in me the Supreme Being's primeval Form that transcends all qualities, good or bad.

21. " Our parents, following the natural Path of Devotion, have, by their attachment to Hari, purified our family ; the latter, therefore, is in no need of absolution by means of the Thread Ceremony and such other numerous rites."

22. Hearing these words of his sinless brother Nivritti, the nine-year-old Sopandeva said softly :

23. " Who really knows the origin of the race of the great sages like Durvasa, Agastya, Vasistha and Kanva ? Similarly, who knows our family that has long been in existence and forgotten ?

24. " Folks like us, to make their life fruitful, should lead their life along the Path of Devotion ; the bonds of caste can never apply to us whose minds are fixed on Hari's Lotus-feet."

25. The two elder brothers listened, with a smile of appreciation, to these sweet words, pregnant with meaning and full of logic, unheard of before from one who had barely passed his childhood.

26. Jnaneshvar, being pleased, lavishly praised his younger brother ; then decided to proceed quickly to Paithan to get the writ of Purification.

27. Though in the eyes of the world these children were small in age, they had been born extraordinary from their very mother's womb. Purified by a bath in the holy waters, they set out for the town, unmindful of the severe hardships of the long journey.

LIFE OF SHRI JNANESHVAR

CANTO IV

1. Nivritti proceeded with his brothers to Paithan, carrying on his shoulders his little sister, who was amused by the dangling of the tuft of his hair.

2. The brothers and sister, purified in body and mind by bathing in the river, arrived at Paithan, and soon went to their maternal uncle's.

3. When the Council of Brahmans assembled in the big Temple courtyard, the charming group of children approached them, wishing to achieve their object.

4. Then Nivritti placed before the gathering the document relating to their history, which he had obtained from the Pandits of Alandi village.

5, After salutation he recounted his story in full, pleading: "I have come to you with my brothers to beg your help.

6. "Gentlemen, pray have pity on us; please grant us our dear father's long-cherished desire".

7. The members of the Assembly, seeing the divine brilliance of Nivritti and his brothers and sister, who had no thought for material pleasure, entertained affectionate interest towards them.

8. The Brahmans relying on the Vedas perused the Shastras long over this matter, and declared that nowhere in the mass of Shastras was sanction granted for the thread ceremony of a Sannyasi's son.

9. The whole crowd of so-called Brahmans who were standing outside, hearing their decision, shouted for joy, wickedly reviling the innocent children.

10. The nasty tongues of the revilers uttered more and more poisonous words against the youngsters, so as to disturb the happy tranquility of the temple.

11. The good people were full of loving curiosity and wonder to see the youngsters wearing such indescribable brightness and beautiful flowing locks.

12. The Head of the council very much wished to help the destitute Brahman children, but could not do so for fear of being censured.

13. Nivritti, amused to find the Assembly divided into three different opinions, smiled sweetly at his younger brothers.

14. Jnaneshvar's mind was long greatly troubled, wondering how the Council would decide.

15. The younger two kept singing 'Ramkrishna Hari,' and the hearts of all who looked on were flooded with billowy streams of affection.

16. The decision announced by the Brahmans after careful deliberation, is well described by poet Namadev in beautiful Marathi.

17. The advice given by the head of the Assembly to the poor Brahman children is clearly stated by the great poet Niranjan in a series of charming verses:

18. " Alas, the thread ceremony of such as you is not approved by the Vedas. It is sad that through the father's fault his innocent offspring are being punished.

19. "Alack, there is no punitive ritual laid down for your purification; therefore, stay here, o children, ever contemplating Rama.

20. " Free your hearts from the bonds of Ignorance; worship Hari's lotus-feet; know that the whole universe is dependent on Hari; behave with restraint.

21. "Seeing that God subsists in all beings, whether it be a Brahman, a dog, a donkey, or an outcast, bow your heads respectfully to every creature on earth.

22. "Do not desire to increase by marriage; worldly existence is overrun by hurricanes of adversities; your punitive ritual shall be meditation of Hari with a clean heart."

23. What man longing for worldly pleasures would refrain from burning with indignation to hear such unkind words as those that came from the mouth of the head of the Assembly ?

24. The four children, however, ever harbouring Hari in their hearts, had their material desires wholly burnt up by the fire of merit acquired in their previous birth.

25. They did not get angry at the final decision of the Pandits, provoking as it was; on the contrary, they seemed to be cheerful and bright on account of their vow of celibacy.

26. The sky is ever unchanging; it is not scorched by the fierce rays of the sun; nor stirred by hundreds of storms; nor drenched by innumerable clouds !

27. The members of the Assembly were surprised and ashamed of themselves to see the children smiling and cheerful even after knowing the Assembly's decision.

28. Other appreciative people had their eyes filled with tears, seeing the children wearing a cheerful face and happy in spite of failure to get their object.

29. Nivritti, unmoved by the Pandits' resolution, devoted to Hari as he was, said; "O you-worthy Brahmans, your words are true enough, I appreciate them."

30. Jnaneshvar added, "Your words are certainly to be always respected." And the younger ones approved of what their elders said.

31. When the Assembly dispersed, someone out of curiosity said, "Come now, tell us the meaning of your names severally."

32. The splendid and eloquent answer that was given by the group has been narrated by Poet Niranjan in beautiful words as follows:

33. "My name is Nivritti; retired from the world, I am tasting the nectar of happiness in Raj Yoga." "As I was well-versed in the Vedas and knew of the past, present, and future, my father named me Jnanadev."

34. "I am known as Sopana, wishing to go to Heaven by the Steps of Devotion;" "I am Mukta, born just to show the Path of God's Devotion for the मुक्ति (liberation) of the world."

35. As the Assembly took in these wonderful words a huge water-carrying buffalo was seen passing by the road.

36. And someone remarked: "What does mere name signify—whether of a man or a beast? See that buffalo there—people call him Jnanadeva!"

37. Jnanadeva heard the uncouth fellow's words and remarked, "I tell you for certain that there is absolutely no difference between our souls."

38. "The reflection of the Spirit shines in the body, just as the Sun's shines in a pot; Vishnu the Supreme Being pervades all creatures, in fact the whole Universe.

39. "Yet the form is perceived by the wise in its essence; indeed, the mind of the steady is fixed on the cause, not on the effect.

40. "The orb is the cause of the reflection, as the seed of the sprout, gold of the ornaments, or threads of the garment."

41. He whose heart was interwoven with the whole universe, with every creature identified with it, saw with his Super-sensible vision that the buffalo was the same as himself.

42. When the Brahman mercilessly smote the buffalo's back with a cudgel, a stream of blood trickled down Jnaneshvar's own back.

43. The crowd of Brahmans seeing this extraordinary phenomenon before them, stood rooted to the ground, staring the head bent in shame, the finger in the mouth.

44. And so, astounding the Pandits, with blood streaming out of his back, Jnaneshvar remained smiling for a moment although his desire had not been fulfilled.

45. Nivritti consoled the disappointed Jnanadeva, and the brothers left the Assembly to go to Apaygram. On their way they arrived on the banks of the Godavari.

46. Soon people came in crowds to see the young saint Jnaneshvar—some meaning well, others to ridicule.

47. A conceited one among the latter, with a wicked look at Jnaneshvar, irrelevantly remarked, to bring Jnaneshvar into ridicule :

48. "Hallo, saint, if you can purify your family, then let us have some Vedic hymns from this buffalo's mouth."

49. Hearing the wicked man's jeering words, Jnaneshvar saluted him, and though still a child, replied like an elderly man :

50. " An order should not be disobeyed of one born in a pure well-known Brahman family, and respected as belonging to the highest class."

51. So saying, the sagacious speaker approached the wounded buffalo, and stroking his head, softly whispered something into its ear.

52. And immediately, following Jnaneshvar's command, the buffalo recited a series of hymns in a human voice and with the proper pitch.

53. At this unprecedented incident, the village folk, not believing their very eyes, were most wonderstruck. and made a tremendous uproar.

54. Hearing of the marvellous episode, the people who had gone home returned with their children, which made a veritable smooth ocean of humanity on the banks of the river.

55. The buffalo, his back hallowed by Jnaneshvar's lotus-touch, his mouth streaming forth vedic hymns, was stared at by the people in surprise, though himself unaware of his new powers.

56. People with knowledge say that six centuries ago this extraordinary incident was seen on the banks of the Godavari, and historians confirm it.

57. The buffalo's loud recital of Vedic hymns on the banks of the Goda, which sounded like a drum with flawless tone, and which flowed sweet and clear like a stream, put even the professional vedic reciters to shame.

58. Even those who did not know the Vedas considered themselves blessed to hear the hymns from the buffalo's lips. How much more those who had mastered them and thoroughly knew the meaning of them ?

59. " Not inferior to Vishnu, a God has descended to earth in human form. What a travesty of fate that he should have begged purifieation of mean people !

60. " Where this Boy of Divine birth, and where we, ignorant folk, rooted to old customs!"—thus they accused themselves and praised Jnaneshvar as being no other than a God.

61. Those Brahmans lost their conceit about their own ability, and became tongue-tied, thoroughly ashamed of themselves that the lad's request had been rejected.

62. And seeing the ten-year-old boy's dazzling Brahmanic lustre, and realising his true status, they felt shame and remorse.

63. Although they performed the Vedic rites, and had great knowledge of the S'astras, they did not know the nature of the Soul ; nor did they, attached to the Vedic words as they were, know the secret core thereof which leads to the knowledge of what should be done, and what should not be done.

64. Congratulated by his elder brother when he came to know everything, Janandeva spent His time in Paithan, in discourses on Vedic subjects, in music-interspersed sermons on God, and in showing the Path of Devotion to all.



LIFE OF SHRI JNANESHVAR

CANTO V

1. The young saint, who was studying the Bhagwad-Gita, the Bhasya, and other great writings, laid the foundation of his future great work, accomplished as a result of previous memory.

2. His mode of study was quite different from that of other learned scholars; he studied philosphical books, from the point of view of his own spiritual experience.

3. As Jnaneshvar himself says in his Work, the intellect of one who has gained self-experience rushes into the ocean of S'astras, as a river flooded in the monsoon.

4. While the expelled family stayed in the house of a certain Brahman, the Shraddha day of his father arrived, to be marked by hospitality and welcome.

5. Jnaneshvar was requested by the Brahman to officiate at the ceremony; he agreed and ordered all preparations.

6. When everything was ready, Jnaneshvar invoked the man's ancestors, "Come, O Fore-fathers, and enjoy the Shraddha food."

7. No sooner had he spoken, than the Brahman's ancestors appeared together, and sat, like pictures, in the respective seats already allotted to them.

8. After partaking of the meal with their descendants and the guests, who were greatly amazed, the ancestors vanished, leaving everybody dull and dumbfounded.

9. When this incident was heard of, men, women and children soon gathered together, saying that Jnaneshvar had attained Yogic perfection, and was indeed Vishnu's Incarnation.

10. "Behold! these three brothers deserve to be worshipped as being of Divine Birth; else how can there be such a power in mere human beings?" said they of one accord.

11. The Pandits, convinced that the boys possessed extraordinary spiritual power and were totally different from average people, granted them the Writ of Purification.

12. Poet Namadeva describes them as stars illuminating the earth—as heavenly beings who had descended to the earth in human form.

13. The Brahmans said, "There can be no purification for godly beings; it is meant only for sinners." And with folded hands they politely presented the Writ of Purification.

14. Taking the valued Writ of Purification with him, as also the lucky animal that had recited the Vedas, Jnaneshvar left Paithan with his brothers, for Nevasa village.

15. As they wended their way, the buffalo, who had become favourite with children, died, and they buried the noble animal on their way.

16. The sorrowful brothers remembered the Lord's precious saying: "whoever is born must die," and recited it to console their weeping sister.

17. Discussing Spiritual matters on the way, singing hymns of God's great Power, thereby disclosing their skill in poetic composition, and

18. Entertaining one another by pleasant conversation, they walked on joyfully, unaware of fatigue on their long journey.

19. What these four Brahma-permeated people conversed on, on the way, about Brahma, about Hari's qualities—how streams of love flowed on unchecked in their uttering of Hari's name,

20. How sweet streams of lofty poetry flowed from their lotus-mouths—none can now fully describe, not being present on the scene.

21. Jnaneshvar, however, narrated all this later, in his great work, a commentary on the Lord's Song (Gita), in clear and beautiful verses, in order to arouse people's curiosity.

22. Continuing their journey, thereby conferring on the very earth they trod upon the power to guide people to Heaven, the children arrived at Nevase.

23. The town is situated on the banks of the Pravara in two parts; one being consecrated to Hari and the other to Mohini, both having developed into places of pilgrimage.

24. The image, feminine in dress, fully adorned with jewels, bears the great masculine name of Mohiniraj.

25. The image came to be worshipped by people as Vishnu incarnated as Mohini while the great ocean was being churned.

26. The figure came to be known later on as Mhalasa and Mahalaya, and that is why the town Nevase has become known as Mahalayakshetra.

27. The Treasure of Knowledge wrote in this very spot his magnum opus, the Jnaneshvari, at the outset of which He states that Mahalaya is the very Thread of Life.

28. The town, situated as it is near the confluence of the rivers Godavari and Pravara from time immemorial, shone, with its ornament of the pilgrimage spots, like a woman with a necklace.

29. Hardly had Jnaneshvar reached the outskirts of the town, when he saw a woman weeping loudly with her husband's corpse on her lap.

30. The young saint sorrowfully asked her the dead man's name; and, with tears in her eyes, she told him that the dead man, her husband, was called Sacchidananda.

31. Jnaneshvar remarked, smiling, "He was known as Sat (Truth)—Chit, (knowledge) — Anand (joy), who is without a beginning; how can he have an End? So don't you lament in vain."

32. As the well-spoken, talented one touched the corpse with his hand, the man woke up as if from sleep, and rose, to his wife's amazement.

33. Then, with folded hands, and shedding tears, the man approached the saint, and placing his head on his lotus-feet, gave himself up to him.

34. He it was who came to be known to the people of Newase as Sacchidananda, the collector of verse-pearls from the Jnaneshvari.

35. Later, Sacchidananda wrote his great work, 'Jnaneshvar-Vijaya', in his mother-tongue. It is the great saint's biography.

36. Meanwhile, the illustrious Jnanadeva lived peacefully with his brothers and sister in the ancient town of Alandi, becoming famous by performing many a miraculous deed.

37. The young Muni was honoured by the people—with love by the good, and adoration by the wise. He was, however, jealously loathed by a certain Brahman who hated all good people.

38. His name was Visoba; although well-educated and well-behaved, he was stupid, petty-minded through obstinacy, and mean through false pride.

39. "Fie upon these brats of a Sanyasi," he cursed the three brothers again and again. He disliked Jnaneshvar most of all, as Bhargava had disliked the Kshatriya race.

40. He went from house to house maligning Jnanadeva; no sooner was the latter's sacred name heard than the fire of his rage would blaze up in his mind.

41. The ignorant old fool competing with the brilliant young boy, became the laughing-stock of the town, like a butterfly competing with the sun.

42. Once on a Divali day, Nivritti asked his sister to prepare sweet cakes, and with her brother's permission she set out for the market to buy a vessel to cook them in.

43. On the way she came face to face with the Brahman Visoba, staring at her angrily, and she trembled like a young cuckoo at the sight of a hawk—even a distant one.

44. "Where are you going so hurriedly, you horrid girl?" he asked her; when she told him, the wicked man ordered the potters not to give her even a clod of earth.

45. Thus intimidated, no one would sell the girl a pot; so after wandering all round she sadly returned home weeping.

46. Jnaneshvar, seeing Mukta crying at her failure to get what her elder brother had desired, held her in his arms and asked her why she was distressed! And she told him.

47. Hearing his sister's words, Jnaneshvar set up a blaze of fire in his stomach by his Yogic power, making his back like red-hot gold.

48. His face enveloped in flames, and his eyes reddened, he said to his sister: "My back is now scorching hot, you can cook your cakes on it".

49. She then made cakes out of the flour, and baked them on her brother's red-hot back; all this time the wicked man was standing outside, jealously peeping into the hut.

50. Not believing his eyes, the wicked Brahman cursed himself saying, "Fie upon me, I have been a fool to take this dazzling diamond for a mere glass bead.

51. "In my stupid pride I took the Chintamani (wishing-stone) to be an ordinary stone, damned that I am", he muttered, and burning with repentance, quickly entered the hut.

52. Falling at Jnaneshvar's feet he bathed them with tears, and ate the leavings of his food as a high favour from him.

53. The very Jnanadeva whom Visoba once abused and accused with cruel words night and day, was now praised by him in song as indeed an incarnation on earth of Vishnu Himself, to be worshipped by him as his own Guru.

LIFE OF SHRI JNANESHVAR

CANTO VI

1. Born of Sanskrit on the banks of the Godavari, the daughter Marathi became closely allied to its mother.

2. Exiled Rama spent a good deal of time on its banks; and there, later on, Poet Bhavabhuti brought new glory to Sanskrit by his works in that language.

3. There, again, many a great scholar developed his mother-tongue Marathi; and from Jnaneshvar's time, the banks became the glory-spot of Marathi.

4. Nivritti, with his brother Jnaneshvar, rid of all cares by the grant of the writ of Purification, sat in his Yogic posture, meditating on the All-Pervading Supreme Lord.

5. Deeply interested in the illiterate, he thought of educating them through the medium of Marathi, of having a book written in that popular language, that they might enjoy it.

6. Till then the storehouse of the precious Sanskrit Literature had been tightly closed by Brahmans, and a non-Brahman was debarred from entering it.

7. That store-house which was inaccessible to the ignorant, Nivritti straightway proceeded to unlock and make easily accesible to the common man by the key of the mother-tongue.

8. "Let our mother-tongue shine on the throne of noble languages," said Nivritti to himself, and directed his younger brother Jnaneshvar to compose the poem single-handed.

9. Jnaneshvar, an ocean of the nectar of learning, while living in Nevase with his brothers and sister, often went to and fro between Nevase, Alandi, and Apegaon.

10. Within three years did the talented boy, constantly advised by Nivritti, complete the 'Jnaneshvari' and achieve tremendous, unprecedented success.

11. The lad who was about fifteen and had not yet reached puberty, attained such fame as even elderly learned scholars could not have attained.

12. The young poet, saying that he had taken to the Path of Discrimination after crossing the great stream of worldly life, thoughtfully elucidates his work in charming verse.

13. The eternal Principle of Self, which has no beginning, and which has to be known, as taught by the Vedas—he who knows that Truth from Untruth is a Discerner indeed, who will be absolved from sin.

14. Formerly Lord Krishna after instructing Arjuna, who was distressed on the battle-field, gave him the thoughtful advice: Now it is up to you to act.

15. Therefore this jewel of the Lord's Song, possessing as it does the quality of Discernment, has long been adored by all in the three worlds.

16. Women and Shudras had long been kept away from hearing the essential meaning of the Gita; and it was to clear the 'purport'* of the Gita to them that the 'lamp'* was made by the learned man.

17. This Marathi poem, charming to the ear and to the mind, has become a source of joy to the half-educated, and interpreter to all of the Essence of Discrimination.

18. As the great man joyfully describes at the outset how his poem showered the nectar of Discrimination, so later on he describes in detail how charming its aspect was.

19. "Churning the milk-ocean of the Mahabharat, which was a store of precious gems, Vyasa brought out the cream of the Gita through the Lord.

20. "Having long heated the butter of that Book on the fire of Discrimination, I have prepared for people the ghee of Knowledge-delicious, fragrant and easy to take.

21. "The greatest desire of the wise in this world is to experience God-realization; as a means to it, the pure-hearted are able to drink this delicious, pure ghee."

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* The real name of Jnaneshvar's work is 'Bhavartha-Dipika 'Lamp of Purport'.

22. Jnanadev, the King of poets, telling about himself to his listeners in beautiful words, displays a charming humility.

23. Every day, whatever the young poet composed, he recited to his audience, in the presence of his Guru.

24. Jnanadev set out to write his fascinating poem, from beginning to end, in the following style—giving the questions asked him and his answers thereto.

25. At the end, he reiterates that the Vedas though rich have concealed like a miser, in that they have given their treasure to the first three castes, but excluded sudras, antyajas and women;

26. That there is absolutely no relief in the Vedas for these when oppressed by worldly cares; it was to remove this defect that the Gita was composed containing the Essence of the Vedas.

27. That it was to make the ancient noble utterance of Vyas adorn the common ear by means of the local tongue, that Jnaneshvari was lovingly composed.

28. when the great work showing the way to remove all doubt was heard by many Brahmans, people flocked round the brothers, wonderstruck at the marvellous poetical treasure.

29. The Brahmans, well-versed in the Vedas, who had once outcasted Jnaneshvar, now considered themselves purified by the dust of his lotus-feet.

30 This great poetical composition by Jnaneshvar, which is a delightful ocean of the nectar of nine rasas,* a veritable dictionary of words and meanings and beautiful figures of speech, came to be loved by all.

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* There are nine main sentiments or rasas depicted in Drama and Literature: love, sorrow, fear, mirth, disgust, terror, heroism, wonder, and peace.

LIFE OF SHRI JNANESHVAR

CANTO VII

1. Jnanadev, as lustrous as the rising sun, was eager to visit sacred places; once, while going towards Sacred Pandharpur, he met poet Namadev on the way.

2. When Namadev saw his handsome face and drank the pleasing nectar of his speech, he was thrilled with curiosity, and embraced him.

3. Their meeting developed into a deep, loving friendship, and, as the poet walked along with Jnanadev, he told him the story of his own wanderings.

4. Then the highly intellectual Namadev prostrated himself at the young yogi's feet, and humbly greeted him with a garland of eloquent verses.

5. "Oh! how glad I feel to see you! My life has become fruitful beyond doubt; I consider myself fortunate as if I had seen Pandurang himself.

6. "Ignorant as I am, I lay myself at your lotus-feet, believing that you have descended to this Earth in order to save people bound in a mirage of delusion and lying prostrate in the ocean of worldly life.

7. "As your kind look of Mercy has fallen on me, I feel happiness raining on me; I am now confident of crossing the river of worldly life by holding fast to your feet."

8. Jnanadev was delighted to hear the good words of the Poet, and with heightened respect replied in exquisite verses to this effect:

9. "Listen to what I am going to say. You are a sincere worshipper of the Lord; from your very birth you have been firmly bound to the purifying lotus-feet of Hari.

10. "You have been drinking the unalloyed Bliss of love; your mind is rid of other desires; blessed are you, my friend, and twice blessed is your great family also.

11. "Wishing to see the various places of pilgrimage on this earth, I desired to have the pleasure of your company; so that my life might have its purpose served.

12. "With such eagerness I am meeting you, my friend; please fulfil my desire, and think of the day on which we should start", Jnaneshvar requested him.

13. This love of pilgrimage in the young yogi had come down to the son from the father. Generally, impressions of the previous life appear inborn in a great soul.

14. People, attracted by the remarkable creation of the great poet Jnanadeva, surrounded the now famous genius with enthusiasm, in thousands, wherever he went.

15. The company was filled with ascetics, and other worshipful people, keen to liberate themselves. They were brought there out of great respect for Jnanadeva, whom they praised as Vishnu Himself.

16. From now on, the company of pilgrims considered Jnanadeva as their Guru; at Jnanpur and Pandharpur people sang the life-story of Jnanadeva and Vithal respectively.

17. Jnaneshvar, accompanied by Namadeva and others, wandered through many a region, respected by all and undergoing several experiences; he finally reached Prayaga and then Ujjain.

18. In this town there lived a great sage called Mudgalacharya, who had set out to perform a great sacrifice in the presence of a number of scholars.

19. There arose the question as to who should be chosen as worthy of the highest worship at the sacrifice, and argument led to serious quarrel.

20. The sacrificer, wishing to end the dispute and remove all obstacles, placed a garland on the trunk of an elephant standing by, and addressed the company :

21. "Know ye, I have decided that he alone should lead the sacrifice, whose neck this elephant at her own will adorns with this garland."

22. The elephant, swinging the garland on her trunk, moved here and there majestically, searching for the great man among the people on either side.

23. Unobstructed, she went and glanced at many great sages, Jnaneshvar and others, who had gathered to see the sacrifice.

24. As soon as she saw Jnaneshvar, she swung the garland and placed it round his neck, just as Indumati had done when she chose Aja for her spouse.

25. When they saw what the elephant had done, there was a loud applauding shout of "Salutation to Sri Hari Vithal, the bestower of a boon on Pundalik."

26. After the sacrifice, Jnaneshvar the adorable was fed with the holy offering by Visvesvara–so people said ; what may not God do for his devotee ?

27. At that time there lived in the Maharashtra a sage called Changdeva who shone by his brilliance. He was very handsome and foremost among ascetics.

28. He was proficient in the Vedas, and knew a number of arts. It was said that by the grace of Lord Shiva and by the power of yoga he had attained a longevity of 1400 years.

29. Undergoing austerities on the banks of the Tapti, he performed miraculous feats such as remaining long in fire and walking on water with ease.

30. For a hundred years he had obliged people, treating them when they were ill. Not only had he thus saved the dying, but even revived the dead, by the hundred.

31. Once somebody on a pilgrimage went to Changadeva's ashram, and narrated how he had seen the amazing spectacle of a buffalo reciting the Vedas.

32. Never before had such an extraordinary yogic power been seen or heard of, which had made every one worship Jnanadev as if he were Lord Vishnu Himself, said the pilgrim.

33. Changadeva, highly learned himself, expressed surprise, and, like people longing to see the new moon, he longed to see the young Yogi.

34. Changadeva, proud of his own yogic skill, yet wishing to meet the great Saint, sat down to write him a letter; his hand, however, seemed to be held back for a moment.

35. Finally, he handed an unwritten sheet of paper to those standing about, and asked them to give it soon to Poet Jnanadeva.

36. Accordingly, they went to Alandi, but before they had delivered the letter the great sage Jnanadev asked them:

37. "How is it that Guru Changadeva has sent a blank letter?" And they were astonished to see that the wise man already knew their purpose.

38. The young sister, holding the blank sheet, smilingly asked, "How is it that your Guru, having lived 1400 years, has yet remained blank?"

39. The brothers laughed appreciatively, as the messengers looked on. Then Nivritti told the story of Changadeva's yogic power.

40. Then he asked his dear younger brother to compose a nice reply so that Changadeva might know what Brahma was, and be free from the pride of having lived for hundreds of years.

41. Complying with his elder brother's request, Jnanadeva made a charming garland of "65 verses", which came to be known under that name, and sent it to the old Guru.

42. That superb, easily-done composition of Jnanadeva was read again and again by the multi-centenarian, who could not understand it readily, though he had mastered the three Vedas.

43. Changadeva's desire to see the boy Jnanadeva was roused, and he decided to go to him respectfully with his followers.

44. The lustrous and glorious fourteen-hundred-year-old, accompanied by fourteen hundred disciples, riding on a tiger with a serpent for his whip, went to the place where the yogi lived with his brothers and sister.

45. As he with his disciples approached Alandi village, the old sage told his close companions to go ahead and inform Jnanadeva that he was coming to oppose him.

46. When the old sage's messengers arrived, Jnanadeva was comfortably seated with his brothers and sister on a broken wall.

47. When Jnanadeva of rising fame heard about the sudden arrival of sage Changadeva, he wished to go quickly himself to receive him.

48. Thinking thus, but without moving from where he was sitting, he ordered the wall to go forward so that he might worship the great sage befittingly.

49. The young yogi's command was instantly obeyed, and the wall, carrying the brothers and sister, pushed forward by the force of his (yogic) power, moved silently on, like any moving thing in Nature.

50. Seeing the wall approaching, carrying the four children, the sage seemed for a moment as if he had lost his sight and speech, and as if his body were sagging.

51. Then the aged man straightway flung his snake-whip, jumped off the tiger's back onto the ground, and in spite of his many hundred years' age, held the lotus-feet of the boy yogi, leaving his followers dumbfounded.

52. And Jnandeva, knowing the right thing to do, came down the wall, and stroked the Yogi's back, head, and eyes, tenderly.

53. He (Changadeva) who had long reigned as a Guru, respected by hundreds, became henceforth the young Yogi's disciple.

54. The crowd of 1400 disciples who had lived quite happily in Changadeva's hermitage, felt slighted and sad at their master's action.

55. And Changadeva, in his own young guru's company now, wanted to get rid of the crowd of disciples, but, because of long association, he could not get them out of his ashram.

56. He repeatedly begged Jnandeva to explain the meaning of the 65 verses, but the latter somehow evaded the request.

57. "O Grandfather, if any one among your followers is devoted enough to give up his life for you, the explanation of the verses will be given", said he.

58. The aged Muni, agreeing to the boy Muni's suggestion, said to his men:

59. "Whoever among my disciples is willing to sacrifice his life for me, shall come to me in the morning, fearlessly, with a clean mind".

60. The followers, hearing their Guru's strange command, quietly left the ashram at night while the old man was asleep.

61. When Changadeva woke up at dawn, he stood still, astounded to see his ashram quite empty and looking like a crematorium.

62. On the one hand, the thought of how fruitless life was saddened him; on the other hand, the thought of living with Jnaneshvar delighted him.

63. When his followers had left, he felt as if he had been released from the bonds of snakes, and then, when the great poet (Jnanadev) made him drink the nectar of the fragrant garland of 65 verses, he felt very happy.

64. Changadev, in all humility, lavishly praised Jnaneshvar, telling him that his ears, which, as if deaf, were quite ignorant of the divine words, were now purified.

LIFE OF SHRI JNANESHVAR

CANTO VIII

1. The great poet, by composing his magnum opus, the Jnaneshvari, which is a detailed commentary on the Bhagawad-Gita, served his mother-tongue exceedingly well.

2. Therein Jnaneshvar expressed the sentiments of love and peace, as also a peculiar sweetness and a remarkable height of feeling.

3. The great poet thus succeeded in stringing for public banefit a sweet-smelling garland of word-flowers, pregnant with good ideas and filled with sentiments sweeter than nectar.

4. What wonder, then, if even accomplished Sanskrit scholars bowed their heads on reading the beautiful verses, which moreover provided a veritable treasure of enchanting words ?

5. The great Jnaneshvar attained superiority over all—over Kubera in richness of vocabulary, over the top of the Himalayas in height of feeling, over the ocean in depth of thought, over (the heavenly tree) Parijat in fragrance issuing from the oozing of sentiment, and over the cloud in giving out the sound of ideas.

6. After his long pilgrimage, Jnaneshvar, at Nivritti's suggestion, composed another work, Amritanubhava, which oozes out the nectar of knowledge.

7. This excellent work of Jnaneshvar reveals his towering intellect, extra-ordinary power of thought, and his wonderful boldness of reasoning.

8. In this geat poem, from beginning to end, the greatest of poets establishes the complete identity of Shiva and Parvati in accordance with the tenets of Advaita Philosophy.

9. As Prakriti (primordial matter), which is the cause of the Universe, is not different from Purusha the Creator, so these parents of the Universe (Shiva and Parvati) are ever identical.

10. The king of poets supports the Principle of Identity with apt similes like these: as two flowers have one smell, or two lamps one light;

11. As two lips unitedly produce speech, or two eyes have one sight, so certain it is that Ishvar and Parvati create the worlds, by being identical with each other.

12. Showing how the three words Sat, Chit, and Ananda, are true to their meaning of Existence, Enlightenment, and Joy respectively, he explains clearly, as never before, how they jointly mean Ishvar (God).

13. Jnaneshvar discusses in his work what knowledge is, and what Ignorance is, and states as his own experience that where Knowledge exists, there is everlasting happiness.

14. The intellectually acute philosopher establishes in this world the truth that where knowlelge of God springs up, snapping all bondage, the fear of ignorance vanishes.

15. The Treasure of Knowledge (Jnaneshvar), having composed a bright, charming work of 800 stanzas, and having performed many a miraculous act, attracted the hearts of all learned people.

16. The townsfolk went to Jnaneshvar to drink the nectar of his sweet words, just as a swarm of bees hovers round Jati flowers to sip their honey.

17. Then the wise Jnaneshvara, wishing to avoid people flocking to him daily out of curiosity, soon resolved to take to the final contemplative posture, desiring final liberation while still alive.

18. At the Pandharpur festival, Jnaneshvar, coming in contact with a circle of good people, disclosed to them

his intention of taking to the final contemplative posture. This news gave them a severe shock of pain.

19. There was a sacred temple of Siddheshvar on the banks of the Indrayani; to its left was a fig tree; under it he got a secret cave made.

20. On Wednesday the twelfth of the second fortnight of the month of Kartika (November) of the Durmukha year, good people from the surrounding parts, having come to know of this, flocked to have a final sight of Jnaneshvar.

21. Gora Kumbhar and others, in tears, passed a sleepless night; Jnandeva's close friend Namdev wept ceaselessly.

22. The cave was purified with fragrant incense; then Namdeva, shaking with the terrific wind of grief, performed kirtan all- night.

23. On the auspicious thirteenth day, after the cave had been decorated with tulsi leaves, and the seat covered with deerskin, Jnanadeva rose to enter.

24. When the cave was well-arranged, and Jnanadev was about to enter, God Vithal came with Rukmini to see him.

25. Lord Pandurang with his own lotus-hand adorned his forehead with a saffron tilak mark, and his beautiful neck with a garland of flowers.

26. As Jnaneshvar, after a circumambulation of the Samadhi structure, stood before it, the Lord of the universe affectionately took his hand and said to him :

27. "You have attained eternal merit, my boy, you have exerted yourself for the good of the world"; at which the good people who had gathered outside shouted acclamation.

28. Nivritti held his left hand, and the Lord his right; and they seated him on the seat already prepared for him.

29. Then the great saint bowed three times to them, and closed his eyes like the lotus at night. Then they shut the door of the Samadhi, and the crowd of devotees showered flowers on it.

30. Thereafter, for nine days, kirtans were performed in every temple by the saints. The practice has been kept up in honour of Jnanadeva, every year, to this day, for the last six hundred years.

31. Every year, on the auspicious eleventh day of the month of Ashadh, the image of the great saint Jnanadev is honoured by crowds of people by being taken in a jewelled palanquin illuminated by hand-carried lamps, along the streets of Alandi.

32. * A year after the Sage had attained proximity to Brahma, his two brothers and his sister peacefully passed away–to heaven in consequence of their great merit.

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* This, the great poetess' last verse, was completed on Thursday the 15th April 1954, and she herself left the world on Thursday the 22nd April, just a week later, after doing her daily reading of the Bhagavad-Gita.